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Hezekiah the king and the princes commanded the Levites to sing praise unto the Lord with the words of David, and of Asaph the Seer.

2 Chron. c. 29. v. 30

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THE

PSALMS OF DAVID,

AND

THE PARAPHRASES AND HYMNS:

WITH

A Dissertation

ON THE

BOOK OF PSALMS,

AND

EXPLANATORY INTRODUCTIONS TO EACH.

BY

JOHN BARCLAY, A. M.
LATE MINISTER OF THE GOSPEL IN EDINBURGH.

TO WHICH ARE ADDED

AN

ACCOUNT

OF

MR BARCLAY'S LIFE;

AND

Notes on the Paraphrases,

BY

A COMMITTEE FROM THE BEREAN CONGREGATION
IN EDINBURGH.

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ADVERTISEMENT.

A New Edition of the following Dissertation upon the Book of Psalms, with Illustrations upon each, by Mr Barclay, having long been desired by his Friends, a Committee from the Berean Congregation in Edinburgh, was appointed to carry the measure into effect. In doing this, it was considered expedient to substitute, in place of the Paraphrase to which the Illustrations were formerly prefixed, the common version of the Psalms, as being better adapted to public and family worship. The Committee were therefore instructed to see this done,—to add such Explanatory Notes as this alteration might require, —to put the whole to press,—and to oversee the printing.

These instructions the Committee have endeavoured to carry into effect; and, in addition, they have, from their own personal knowledge of the worthy Author—from the recollection of several of their friends—and from other sources—drawn up and prefixed a short but accurate Memoir of Mr Barclay's Life; which they know will be considered a boon of no ordinary value by those who have similar views of divine truth, and who have long cherished with respect the memory of the Author.

AN

ACCOUNT

OF

MR. BARCLAY'S LIFE.

ON the appearance of this edition of Mr BARCLAY's Dissertation, accompanied with his Illustrations, prefixed to the common version of the Psalms, the Committee of the Berean Church* have little to offer for an apology; knowing well, that in this form the book will be more extensively useful than if it had been accompanied with *his* original version.

The individuals to whom this book will be most interesting, will naturally wish to know something of the man to whom they have been indebted for any information they may receive from the following work, or from any other of his publications.

* The reason of taking the title of "Berean Church," may require explanation.—Mr Barclay always made an Appeal to the Divine Testimony for the truths of what he declared, and earnestly exhorted his hearers to search the Scriptures, like the BEREANS of old, whether these things were so.—It was for those reasons that they became distinguished by this name

Mr Barclay was born in 1734. His father, Mr Lodovic Barclay, who was a farmer in the parish of Muthill in Perthshire, at an early period designed his son for the ministry, and accordingly gave him a classical education.

On the 27th September 1759, Mr Barclay was licensed by the Presbytery of Auchterarder, as a preacher of the Church of Scotland; and was soon after engaged by Mr Jobson, then minister of Errol, to be his assistant. In this situation he remained for several years.

It was here that he began to study the Scriptures in their connection. To this he was induced by the violent disputes that were going on at that time between professing Christians of different denominations. He had not long prosecuted this course of enquiry, until, by the grace of God, he was made not only to perceive, that the doctrines of all these sects were contrary to Scripture, but that even he himself had been led by the opinions of men, to entertain notions of divine truth, which the Scriptures did not warrant.

Being induced by these means, to throw off the authority and the systems of men, he boldly and fearlessly preached what he saw to be supported by the Scriptures, and by the Scriptures alone. About this period, having, as his custom then was, prepared and written out a discourse to be delivered on a communion Sabbath, (the importance attached to which occasions is well known,) he neglected to put it in his pocket. Not having observed this circumstance till he was in

the pulpit and public worship had commenced, he was suddenly and unexpectedly left to the resources of his own mind. He instantly resolved to take for his discourse a subject, which had for some time previous been to him matter of deep and serious meditation. This subject was Rom. x. 9. 'If thou shalt confess with thy 'mouth the Lord Jesus, and shalt believe in 'thine heart that God hath raised him from the 'dead, thou shalt be saved.' The doctrine contained in this text led him, in this discourse, into the connection which subsists between the truth as believed in the heart, and its inseparable consequences in the present and eternal welfare of the believer, and which was so deeply impressed on his own mind, that from thenceforward he ceased not to declare, without reserve, what he saw and believed to be *the* truth.

In following the light which the connected view of Scripture so abundantly poured in upon his mind, he was necessarily led to oppose many of the doctrines which were held by Mr Jobson, and many others in the connection. This naturally brought upon him a rebuke from Mr Jobson. But all the opposition he met with only tended to confirm him the more in those truths which he saw to be of divine authority; and induced him decidedly to adopt the line of conduct followed by the first preachers of the gospel, 'Whether it be right in the sight of God, to hearken 'unto you more than unto God, judge ye.'

Mr Jobson, on account of this continued op-

had made up their minds; that as they were perfectly satisfied with Mr Barclay, they had fixed their choice on him to be their pastor, and, therefore, they wanted no trial of any other.

They were then told by the principal heritor, that as they refused his proposal, they should be excluded their choice of any other. Application was then made to the heritors of the parish, by Mr Robert Foote, minister of Eskdale-Muir, and his friends, in order to obtain the presentation to the church and parish of Fettercairn. This application was successful. On the 5th February 1773, a meeting of Presbytery was held at Fettercairn, and the inhabitants of the parish were requested to attend, for the purpose of voting for Mr Foote, although he had before this time actually received the presentation. The votes of the congregation being called for, there were, notwithstanding the influence which had been used for the purpose, only three in the whole parish that would vote for him; other three votes, however, were afterwards procured from among non-jurant Episcopalians, who never intended to be members of the congregation. The parishioners then, by a notary public, took a protest against the settlement of Mr Foote, and appealed to the Synod; declaring that Mr Barclay was the person they had chosen as their pastor, and to him the presentation ought to be given.

The Presbytery at the same time took measures to prevent, as far as in their power, the settlement of Mr Barclay at this place. They

had formerly libelled him for his doctrines, and they now refused him a certificate. This arbitary measure, on their part, was persevered in, notwithstanding all the efforts and representations of Mr Barclay and his friends. The Presbytery had decided on the matter, and accordingly they refused to alter their resolution. Mr Barclay, therefore, had no choice left, but to appeal to the Synod.

Both appeals thus came before the Synod at the same time, and in both cases the Synod confirmed the decisions of the Presbytery. Protests were taken against the decisions of the Synod, and two several appeals were now carried to the General Assembly. That by the parishioners against the heritors, the Assembly at once decided in favour of the heritors; and on Mr Barclay's appeal being taken up, though it was ably supported by several members of the Assembly, yet it was ultimately decided that the Presbytery were justified in withholding the certificate. It was then that Mr Barclay finally left the communion of the Church of Scotland.

As he had, however, while before the Assembly, an opportunity of vindicating the doctrines which he taught, and also of preaching several times during his stay in Edinburgh, many were brought to the knowledge of the truth, and gave him the right hand of fellowship. But in proportion as his doctrines were circulated abroad, and in many cases favourably received, so were his enemies *aroused to more* vigorous exertions in sup-

port of their own system. Instead, however, of referring for proof to the Scriptures alone, as should have been the case, the zealous of every denomination drew all their arguments from the sentiments of their favourite authors, which afforded but a feeble bulwark against that torrent of evidence, which Mr Barclay, in support of his doctrines, so abundantly poured forth, from the ample resources of the sacred Scriptures. Mr Barclay uniformly explained and maintained his doctrines with an eloquence and energy peculiar to himself; and on this account he soon acquired a popularity in Edinburgh, equal to that which he had attained in any place where he had formerly made his appearance.

Several hundreds, who were brought to the knowledge of the truth, formed themselves into a church upon those very principles for which Mr Barclay had been censured by the Presbytery of Fordon. These, however, Mr Barclay thought proper to leave for a short time, and to comply with the earnest invitations of his many friends in Fettercairn, who still remained firmly attached to those doctrines which he had so long declared among them. Accordingly he went thither about the beginning of July; and during two Sabbaths preached in the open air to many thousands who had collected from the country around.

He was warmly pressed to remain with his friends in this place; but as they had not as yet procured a place of worship, and as he had left his people in Edinburgh rather abruptly, he was

under the necessity of returning to the metropolis. But the people of Fettercairn, and the other parishes around, who were attached to the cause of truth, being still firm in their determination of having him, if possible, for their pastor, feued ground for the purpose of building a church at a place called Sauchyburn; and such was the alacrity of their exertions, that in little more than three months they had a commodious place of worship erected and finished.

Some time previous to this, however, Mr Barclay had become acquainted with Mr James MacRae, a young man, who had been a school master in Crieff, and who professed to be of the same mind with him in all points of doctrine. As this gentleman appeared to be possessed of good talents for usefulness, Mr Barclay was highly pleased with him, and accordingly recommended him to the reception of the people of Fettercairn, at the same time enjoining them to try his doctrines by the standard of the Bible. The house not being finished at his arrival, Mr M'Rae preached for some time in the open air. The people were in general well satisfied with him as a preacher, and desired Mr Barclay to give them a final and decisive answer, whether he himself would come and labour among them, or whether they should draw up a formal call for Mr M'Rae. Mr Barclay, conceiving that he would have an opportunity of being more extensively useful in Edinburgh, was glad that the people of *Fettercairn* were satisfied with Mr

M'Rae, and accordingly directed them instantaneously to call him as their pastor. They did so; and Mr M'Rae was regularly inducted by Mr Barclay in the spring of 1774.* The Congregation of Fettercairn at this time consisted of from one thousand to twelve hundred members, all of whom Mr Barclay had gained to the profession of the gospel, during his nine years ministry in this place.

Mr Barclay on his return to Edinburgh, so completely won the affections of his people, that he conceived they would remain as firm and steadfast to the doctrines of the gospel as the people of Fettercairn had done, even though he was not always present with them. Accordingly, Mr Barclay, being influenced by a strong desire to disseminate the truth in other quarters, after some time, left the church in Edinburgh under the care of Deacons, and went to London. For near two years he continued to preach there, at Bristol, and other places in England. He formed a church in London, and also established a meeting, which regularly assembled once a week in the evening, for the purpose of disputing with any who might be disposed to call his doctrines in question. This meeting afforded to those who were possessed of talents for reasoning, such a favourable opportunity to exert them, that many of his friends in a short time acquired very considerable powers for

* In December 1773, Mr Barclay visited Newcastle, and was ordained by Mr Murray, minister of a congregational church there.

public speaking. By this means, useful labourers were raised up to supply those extensive fields which Mr Barclay had opened.

One of these, Mr Neilson, a surgeon, was sent down to preach to the congregation in Edinburgh, who, for want of a teacher of ability, had begun to be in rather a disunited state. Mr Neilson, by his exertions, kept them together for a considerable time, and their numbers continued to increase, until he lost the esteem of the leaders of the congregation, by an unhappy hypothesis which he framed.

Upon this, the congregation came to the resolution of sending for Mr Barclay; who, being now surrounded with men of considerable talent, could return to his former charge, without any detriment to the people in those places of England where he had planted churches.

Accordingly, after ordaining Mr Brooksbanks (who had been educated for the Church of England,) pastor of the congregation which had been formed at Bristol, * and Messrs Donaldson and Bishop, pastors of the congregation in London, Mr Barclay returned to his people in Edin-

* Mr Brooksbanks was the author of an excellent work, entitled "The Doctrines of the Gospel stated and vindicated," first published in 1781.—An "Appeal to the Scriptures, concerning the Assurance of Faith, in a letter to a friend, occasioned by a late charge of Antinomianism, against the author, by the Rev. Rowland Hill, and others;"—Also, "Remarks on several Texts of Scripture; containing a Public Vindication of the Assurance of Faith, against the corrupt glosses of Papists, *Arminians, Methodists*, Presbyterians, Glassites, and *others.*"

burgh. Previous to this, Mr Neilson had been sent to Paisley; thus at once making room for Mr Barclay, and also extending their usefulness. Indeed, so extensive was the awakening, excited by the public exertions of Mr Barclay, that not only in Paisley, but also in Glasgow, many disciples were gained to the cause of truth.

In 1776, Mr Barclay republished all his former works, including a large Treatise on the Sin against the Holy Ghost, not before published, in three volumes, 12mo.

In 1783, he published, in a small volume, for the more convenient use of the churches, 'The 'Epistle to the Hebrews, paraphrased,' with a collection of Psalms and Songs from his other Works, accompanied with 'A Close Examina-'tion into the Truth of Several Received Prin-'ciples.' This volume is now very scarce.

About the time that Mr Barclay left London, a division took place among the people of Fettercairn, on account of some deviation which Mr M'Rae had made from the doctrines which he maintained at his first settlement there. Mr John Nicol * was accordingly deputed to preach

* Mr Nicol was afterwards known for his Westminster Catechism Examined; and a Treatise on 'The Faith of the 'Gospel distinguished from the pretended act of Appropriation.'

A second edition of the Catechism Examined was published at Kirkaldy in 1794, by William Bell, then pastor of the Berean Congregation there. And a third edition of the same book was published at Glasgow in 1815.

A second edition of the 'Faith of the Gospel Distinguished,' *&c. was published* at Glasgow in 1818.

at Fettercairn, who was the next in order as a writer, in Scotland, in vindication of those doctrines which Mr Barclay held; his works, as already noted, will prove a lasting monument of the soundness of his judgment, and of the heroism of his character. He was ordained pastor there by Mr James Donaldson, who, some time previous to this, had to leave London by the advice of the physicians, for the benefit of his health. And on coming to Fettercairn, he was very successful in recovering many from those deviations which Mr M'Rae had disseminated amongst them. But having made several visits to Dundee, he gained a respectable opening there, and knowing the value of Mr Nicol's character, he prevailed upon him to occupy his station at Fettercairn, while he complied with the desire of the friends at Dundee. This arrangement, however, was not of long continuance. Mr Nicol's health gave way, and he had to be removed in consequence; but ultimately retiring to Kirkaldy, he became the planter and nourisher of a church there, where he finished his career, fighting the good fight of faith. Upon his leaving Fettercairn, Mr Alexander Rae made his appearance, and supplied the lack of his service there, for upwards of 25 years, with great success.

Mr Barclay was engaged, from the time that he left London till his death (about twenty-two years,) in watering the churches which, by the *grace of God, he had* planted in different places.

His whole soul was so taken up with divine things, and the never-ceasing desire of benefiting the souls of men, that his principal delight consisted in imparting to his people the knowledge of divine truth,—in comforting them in their trials,—in fortifying their minds against the temptations of the world,—and in encouraging them in their Christian warfare. The familiar and engaging manner with which he conducted himself in his private visitations, endeared him to his people, and made them always happy when they saw him entering their houses. He paid regular visitations every day; and the salvation of Christ, and the blessings that flow from it, were the theme that formed the beginning and the end of all such interviews.

Mr Barclay's disposition being naturally open and unsuspecting, he took those who bore a favourable appearance, to be as honest as himself. On this account he was often deceived in his estimate of characters. In his enjoyments, Mr Barclay was temperate; and in all his claims he was moderate, almost to an extreme. In discipline, he was rather lenient; and referred more to the power of divine truth upon the conscience, than to church censure; alleging, that the cords of discipline when drawn too close, might make hypocrisy the deeper, but could never make men what in reality they were not.

His death, which happened on the 29th of July 1798, was occasioned by apoplexy. That day being Sabbath, and feeling himself rather

unwell, he took a circuitous walk to the meeting-house; but perceiving himself to be no better, he was under the necessity of calling at one of his member's houses. In a few minutes after he entered the house, he expired without a sigh or a groan. It is somewhat remarkable, that the family in whose house he died, was among the first who gave him the right hand of fellowship in Edinburgh.

Mr Barclay was twice married, but had no issue.

He was succeeded in the pastorial office by Mr James Donaldson from Dundee, who continued faithfully to discharge his ministerial duties in Edinburgh for 25 years. Mr Barclay and Mr Donaldson were both interred in the Calton Old Burying Ground, where a monument, bearing the following inscription, has been erected to their memories.

IN
Memory
OF
JOHN BARCLAY, A. M.
Pastor of the BEREAN CHURCH,
Edinburgh;
Who died 29th July, 1798, in
the 64th year of his age,
and 39th of his
Ministry.
Also
JAMES DONALDSON,
his Successor, who
Died 5th March, 1824,
in the 74th year of his
age, and 44th of his
Ministry.

DISSERTATION

ON

THE BOOK OF PSALMS.

IS it not surprising at this day, when all honest freedom of inquiry is beginning to be so much indulged, that those vast mountains of rubbish which whole legions of commentators have been heaping for ages upon the Psalms, are still suffered to lie almost unmolested, untouched? For what though some one, happily, may have discovered, assayed, and laid open the golden vein of truth which runs through that precious portion of the book of God; where have they been found who have pursued the track, and wrought the mine? or, if some have actually begun to put their hands to the work, yet in such a shy, reserved, partial, hidden manner have they proceeded, that we may still say, where are they? who are they? as if they had been stealing away, rather than boldly avouching the cause of truth.

How much the cause of truth, to the hurting of many souls, hath suffered by wresting that

particular book of divine inspiration, may appear from a comparison of the common stream of commentators with the words of the Holy Ghost; who hath certified us, 'that no prophecy of the Scripture is of any private interpretation. For the prophecy came not in old time,' or at any time, as the margin reads, 'by the will of man: but holy men of God spake as they were moved by the Holy Ghost.' Now, where has the Holy Ghost, in the whole public interpretation of the Old Testament writings by the apostles, given any one hint for applying any one of the Psalms, or any one part of a Psalm, to David, or any one of the penmen, concerning whom we hear so much, whosoever they were? Is not a dead silence observed on this head throughout the whole New Testament? A shrewd hint, that, whoever was employed, the Holy Ghost had no hand in any such applications: for he hath said to the churches concerning the salvation which the apostles preached, 'that the prophets inquired and searched diligently, who prophesied of the grace that should come unto you: searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified before-hand the sufferings of Christ, and the glory that should follow. Unto whom it was revealed, that not unto themselves, but unto us they did minister the things which are now reported unto you, by them that have preached the gospel unto you, with the Holy

'Ghost sent down from heaven; which things 'the angels desire to look into.' Agreeably to all this David had said by the same Spirit in his last words, 'The Spirit of the Lord spake by 'me, and his word was in my tongue.' And the Lord said to the Jews, 'Search the Scrip-'tures, for in them ye think ye have eternal 'life; and these are they which testify of me.' It was the Scriptures of the Old Testament to which they were referred; and this teacheth us, that Christ is the great and principal subject of them; and that our most painful study and learned researches are to no profit as to eternal life, and consequently to nothing at all, if we cannot discern God testifying of his own Son, our Lord Jesus Christ, in them. As, in that place, he refers to the Scriptures in general, so, when going to accomplish his obedience in his death at Jerusalem, he tells his disciples expressly of the matter, pointing to the Psalms in particular, saying, 'The things which are writ-'ten in the Prophets and in the Psalms con-'cerning me have an end.' And accordingly, in the New Testament we find many of the Psalms expressly applied to him; which shews, as Christ is the great subject of the Scriptures in general, so in particular, and especially of the Psalms: and therefore we should search for Christ in them, even in them all: for, if no part of the Psalms is to be explained of Christ, but what is in as many words applied to him in the New Testament, as some would make us

son of like precious faith with the apostles consider, how he ought to be moved with the highest indignation and pity, when he hears a set of men, with their admirers, substituting what they call their moral virtue, sincere obedience, good dispositions of heart, and such like names, (I say names, for in their sense and connection they can be nothing else but names, falsehoods, and not truth), instead of Jesus Christ and him crucified, for the justification and acceptance of sinners with God. They leave you at no loss for their meaning; for, to pass by other devices of theirs to establish an imperfect instead of a perfect obedience, (O master-plot of hell, to establish the torments of hell instead of the glory of heaven!), they will read you all the passages in the Psalms, where the righteousness, integrity, and uprightness of Jesus Christ are mentioned and rewarded; these they explain for proof and illustration of their sense, namely, that our own virtuous inclinations and actions are the express conditions of our obtaining the mercy of God, and acceptance with him. So, many of them are not ashamed, nor afraid, after all that the witnesses for the Lord Jesus have advanced, broadly to speak out.

They have different ways of phrasing and disguising the matter: sometimes they will tell you, that Jesus Christ by his death laid a foundation for the acceptance of your repentance and faith, and that he works these graces in you, and upon account of them you are accepted of God; at

other times, to the same purpose, they will tell you, that Jesus Christ purchased by his death the blotting out of all past scores, and that he gives you the Spirit to work in you the moral virtues, and all good works, which if you bring forth, you are justified and accepted in the sight of God on account of them: whereas, they might as well have taught you of your being accepted and justified in the sight of God, upon the account of an energy from hell upon your spirit, the one being as true as the other; seeing there is no acceptance, no justification of any person with God but through the blood of the Lamb only, excluding, in this respect, all our good works, as much as our bad works.

No matter, they go on in their way, hardy, zealous, undaunted: no wonder the blind be foremost; for Satan hath blinded their eyes, and they see not their danger: how else could you see them set whole congregations of poor deceived people a singing the xvth and xxivth Psalms, according to that blasphemous view they have given of that righteousness whereby a man can ascend into the hill of God? as if it could be any other but the righteousness of God, even the righteousness of his Servant whom he upholdeth, his Elect in whom his soul delighteth, for whose righteousness sake Jehovah is well-pleased, because he hath magnified the law and made it honourable, and is become the end thereof for righteousness to every one that believeth; having purged away the sins of his

people by himself, and then entered into the highest heavens with his own blood, their accepted Head and Forerunner, having obtained eternal redemption for them; who enter along with him in his right, in their appointed time, not by works of righteousness which they themselves have done, but by that finished, accepted, everlasting work of righteousness which He, their Lord, their Representative, hath done for them; whom he also sanctifies throughout, in body, soul, and spirit, to the glory of his Father, and so makes meet for the inheritance purchased and prepared by himself for his saints in light.

Nevertheless, as if it were a heinous guilt to leave any saying of the Lord unwrested to the destruction of as many as shall fully imbibe the spirit of their doctrine, they persevere in their purpose, and make the xviiith Psalm also chime in to the same tune, where it is said, 'The 'Lord recompensed me according to my right-'eousness,' &c. ver. 19—27. which they apply to the good people of their own flock, as being similar in their experience to David.—Not a word here of the good Shepherd who laid down his life for his sheep! In like manner, Psalm xxvi. never fails to be sung in the same strain, especially on a communion occasion, when you behove by all means to be put in mind of some earthly altar; 'I will wash mine hands in 'innocency'—Whose innocency? your own indeed! for, does not the royal psalmist David

say, 'I will wash mine hands in innocency, so 'will I encompass thine altar, O Lord?'—He had need to be very pure, who would adventure upon such a boast! Psalm cxviii. 19. 'Open 'to me the gates of righteousness,—this is the 'door,' &c. seldom escapes being pressed into the same service. If they happen upon such occasions to drop a word about the righteousness of Christ, you may expect to hear it upheld only as a pattern to your righteousness; that, as he entered into heaven by his own perfect obedience, even so might you, by the highest perfection of obedience which you can attain to, to wit, your sincere, though imperfect obedience, or endeavours after it; which is, they say, your gospel-perfection, and which the new covenant, with many other things which the Holy Ghost gives as little allowance for, admits of, according to them; I say, according to them, if so be you will allow the scope of a whole sermon to explain itself.

The texts commonly made to stand on the front of such destroying doctrines are such as these, all the words of the Lord Jesus speaking of himself; 'I delight to do thy will, O my 'God—O how love I thy law!' Or, bearing witness to the righteousness of the law which he came to fulfil; 'As I live, saith the Lord, I 'have no pleasure in the death of him that 'dieth,' &c.—'The man that doeth these things 'shall live by them.'—'Verily, verily, I say 'unto you, except your righteousness shall ex-

'ceed the righteousness of Scribes and Phari-
'sees,' &c. or some such passage of a like spirit, where a righteousness is recommended, by which a man may have entrance given him into the kingdom of heaven.

As they make this righteousness in their texts something else, and not the very righteousness of the Lord Jesus Christ, it is evident, that all their after-talk of sincerity, virtue, repentance, faith, (for faith is a name they must deal in too, though they take away the sense of it, and give you one more suitable to their own ideas), goodness of disposition, and the like, can be nothing else but a round-about way of bringing in an absolute juggle, (not designed, it may be, by them, but at least by the father of lies, who makes whom he may the venders of his abominations), a mere shuffling, cutting, dealing, and playing, of a pack of unintelligible words.

The effect of those their doctrines of vanity, where they take place, may be compared to the admission of a multitude of swine into a garden full of precious roots and flowers. So have they used their endeavours to root up every precious thing in the book of Psalms, and indeed in the whole word of God, as if they had received a commission to deal by the Scriptures as the Israelites did with regard to the land of Moab, 'To 'smite every fenced city, and every choice city, 'and to fell every good tree, and to stop all 'wells of water, and to mar every piece of good 'land with stones.' Thus they utterly spoiled

the Moabites. And thus the end of those who are possessed with such a false spirit of doctrine, except they be again dispossessed, may be represented by that herd who ran from the Gadarene-mountains violently down a steep place, and were all choaked in the sea.

They who have conscience for it, may call such ones Christians, if they please, and then, when they have done so, endeavour to sanctify Satan by calling him Saint. But saints indeed will do well to consider those words of their Lord, as they stand in their own connection, 'Every 'plant which my heavenly Father hath not 'planted shall be rooted up.'

These are the men who are for ever filling your ears with something or other about philosophers, Tully, Seneca, Socrates, the divine Plato, as they call that other whom the devil at Delphos is said to have deified, (honest heathens, the wonderful things the light of nature teaches you!) the moral sense, the beautiful, the sublime, the decent, the fair, the handsome, and sometimes the το καλον and the το πρεπον, (for they love to speak plain!), with other ravings of the same stamp.

There is another, but in many respects very different kind of men, indeed, whom you will find also at the head of their thousands and ten thousands, who do, verily, highly, as justly, disapprove of those misinterpretations of the Psalms, and other scriptures concerning righteousness, &c. just now mentioned, yet are by no

means free themselves of some sort of corru leaven; which shews its malignity in them als but in a different appearance from the former.

Observe them only expatiating and enlargin upon their darling heads of spiritual desertion hidings of God's countenance, withdrawings of h favour, or a sense of it at times from his accep ed dear children, doubts and fears about their e tate, darkness concerning their interest in Chris which, with their other kindred topics of di course, make up no small part of their doctrin and popularity.

To give a taste of this same leaven: aft these, or the like words, of the Lord Jesus hav come in their way, 'In my prosperity I said, 'shall never be moved: Lord, by thy favou 'thou hast made my mountain to stand strong 'Thou didst hide thy face, and I was troubled These expressions, the meaning whereof is no difficult to see, when viewed in the light of th apostolic testimony, do they compare with, an illustrate by that testimony? No; but wit the experiences of Job, who, in the day of hi affliction, said, 'O that it were with me as i 'months past, when the candle of the Lor 'shined upon my head!' Is the cause of Job' complaint a secret? But whatever he feared doubted, or complained of, it was not, certainly it was not, concerning his state with God, or hi interest in Christ; seeing in that he triumphs and in that only, saying, 'I know that my Re 'deemer liveth. Though he slay me, yet wil

'I put my trust in him:—then shall I be at 'rest.'

They proceed next to David's experiences, as what frequently happen, say they, or may happen, to all saints. How they trumpet forth that famous saying of his which he said in his heart, 'One day I shall perish by the hand of Saul,' &c. If that of David had any relation to a believer's fears of falling into perdition, it is plain, that the reading of the sentence to the end, would have given the conclusion a quite contrary turn; being a proof, that, like David, they thought they should escape, and not fall. Why do you trifle with us in the name of the Lord! Have we need of this? or, if such a doctrine is to be maintained, has it need to be maintained with such weapons?

They are now come to the Psalms; and there, see how they seize upon every strong figure of speech which the Holy Ghost hath used, expressive of the sufferings of Christ, and of the following glory! Lo, how heartily, blindly, and boldly they apply them all as expressive of the frames of the spirits of David, Heman, and Asaph, in the times of their soul-trouble and spiritual desertion; till at length, through their prayers, supplications, fastings, and tears, they find a glorious outgate (as they speak) by a new and sensible manifestation! And these same risings and fallings in their spirits or frames, through the vain supposition that they were the experiences of mere mortals, are considered, upheld,

and ascertained, as so many incontrovertible models, or patterns of God's sovereign way of dealing with his children, whom the New Testament says, he fills with peace and joy in believing; so that they even glory in God (which is not an accidental coming and going thing, but an essential permanent part of their character) through their Lord Jesus Christ, by whom they have now received the atonement.

But those leaders, in diametrical opposition to the apostles, apply upon occasions to the saints and faithful in Christ Jesus, all such passages in the Psalms as the following: 'My soul is sore 'vexed—The sorrows of death compassed me— 'The pains of hell got hold upon me—Thine 'arrows stick fast in me—Deep calleth unto 'deep at the noise of thy water-spouts: all thy 'waves and thy billows are gone over me—Hor- 'ror hath overwhelmed me: I sink in deep mire, 'where there is no standing—I am come into 'deep waters, where the floods overflow me— 'I am like a pelican of the wilderness—I have 'eaten ashes like bread, because thou hast lift- 'ed me up, and cast me down—The deep waters 'are come into my soul—My soul refused to be 'comforted—I remembered the wormwood and 'the gall—I remembered God, and was trou- 'bled—While I suffer thy terrors, I am dis- 'tracted,' or torn asunder—'Will the Lord 'cast off for ever? and will he be favourable no 'more? Is his mercy clean gone for ever? And 'doth his promise fail for evermore? Hath God

'forgotten to be gracious? hath he in anger 'shut up his tender mercies? Selah. And I 'said, this is mine infirmity: but I will re-'member the years of the right hand of the 'Most High,' *&c.* What ideas have those men of the power and operation of the Comforter upon the spirits of the saints, when they think that their state, even at any juncture, may be described in the very same language which describes the power and operation of God's wrath upon the spirit and body of their Redeemer, when standing in their room, and drinking up for them that cup of bitterness which the Father had put into his hand, that they, in place thereof, might have a cup of salvation, thanksgiving, and eternal consolation, put into theirs?

O vain men, how came ye to make sad the hearts of those whom the Lord by the sadness of his heart hath made glad? how many distressed ones go with a back bowed down always through the influence and burden of your strange doctrines? How came ye to rob them of their peculiar privileges and titles, calling them desponding believers, whom their God and Father had filled with the Holy Ghost, and all his divine consolations and fruits, love, peace, hope, joy,—joy unspeakable and full of glory?

How came ye to overlook, that the infirmity, or weakness, which ye attributed to them, was their strength, their glory, their crown? What else mean such passages as these? 'He was cru-'cified through weakness; but raised again by

'the power of God—Put to death in the flesh; 'but quickened by the Spirit.' And the years of the right hand of the Most High, which he said he would remember, are they not explained by such passages as these? 'For the joy that 'was set before him, he endured the cross, and 'despised the shame, and is now set down again 'on the right hand of the Majesty on high.—I 'have glorified thee upon earth: I have finish-'ed the work which thou gavest me to do. And 'now, O Father, glorify thou me with the glory 'which I had with thee before the world was;' which glory is spoken of in the book of Proverbs, 'The Lord possessed me in the beginning of his 'way, before his works of old. I was set up 'from everlasting. Then I was by him as one 'brought up with him: and I was daily his de-'light, rejoicing always before him: rejoicing 'in the habitable parts of his earth, and my de-'lights were with the sons of men.' Was it not for the joy of bringing many sons and daughters to glory, that he came into the world, 'made 'of a woman, made under the law, made the 'curse?' Yea verily; for their sakes, 'in the 'days of his flesh, he offered up prayers and 'supplications, with strong crying and tears, 'to him that was able to save him from death;' which he was then undergoing, and was heard according to all his desire, and exalted for his submission and obedience to his Father. It was he who sunk in the miry clay; and was *raised*, and set upon a rock. The waves of

wrath went over him, the deep waters broke in upon his soul, and his soul was troubled; so that he cried, 'My soul is sorrowful, exceeding 'sorrowful,' sorrowful round about, 'sorrowful 'even to death.' His spirit was distracted, torn asunder by the terrors of Jehovah. The arrows of God stuck fast in him: the mercy of God went clean from him; and the judgments of God rested upon him, for a light to the nations of them who are saved; that they might have the boldness, and not the amazement, through the blood of their Lord, the atonement; who obtained for them the remission and kingdom, not in the way of favour or mercy to himself, but in the way of strict absolute justice, as the due wages of his own most absolute perfect obedience in their stead.

But alas! though all this true doctrine concerning the sufferings of the Lord and following glory be strenuously maintained by those men we speak of, yet they have not thought of it in such as the above-mentioned passages of the Psalms; and therefore, according to the softest thing that can be said, they have inadvertently made all they maintain of the truth in so far of none effect, by pouring into the hearts of God's children the vinegar, wormwood, and gall of God's wrath, which their Surety drank wholly up to their immortal consolation. Wherefore, to ascribe to them any part of the expiatory sufferings of their Lord, as described in the words of the Holy Ghost; what is it, let candour say,

but implicit blasphemy? designed, or undesigned, does not alter the case of those who are wounded, when they ought to be healed.

The question here is not, whether there be such a doctrine or no, as those men plead for; but whether it be to be found in those advanced proofs of theirs from the Psalms; which, it is alledged, in opposition to their sentiments, have a sense of their own, quite separate from, and absolutely unconnected with, if not altogether eversive of theirs?

If they would allow any weight at all to their positions, and not expose themselves with their tenets to ridicule, they ought to shew the world the sealed authority of the Lord supreme, the only Judge of such controversies. Let them carry the cause to the only lawful court which binds the conscience of the Christian, and hear what the apostles of Christ say, whom he commissioned his ruling and judging Princes over all the Israel of God, to bind and loose on earth all those things which he himself hath bound and loosed in heaven. We behold them endowed for this purpose with power from on high, shortly after the ascension of the Lord, and not before; upon their decisions, therefore, from the beginning of their acts to the end of their testimony, let us rest all our matters: neither does this make void Moses and the Prophets, any more than the Lord made void his own parables by his interpretations of them; or the prophecies and the law, by fulfilling them.

The apostles, the apostles alone, are the voice of God to the Christian churches; and not Moses and the Prophets. Let nothing therefore be imprinted on our hearts, but the hand-writing of the apostles. The hand-writing of the apostles is God's *imprimatur*.

Do you believe, then, O friends, and freely allow us, that the Spirit of Christ in his apostles is his own, his only interpreter, exclusive of you and of all the universe? You must either give up your argument, take shame to yourselves, and give God the glory, or advance some other guise kind of proofs than those from the Psalms, from Job, or even those so much insisted upon by you all, ever and anon insisted upon, from Isaiah, chap. l. 'Who is among you 'that feareth the Lord, that obeyeth the voice 'of his servant, that walketh in darkness and 'hath no light? let him trust,' &c. Is this a description of a believer in darkness, and without light (as your argument supposeth) concerning his spiritual state, or his interest in the love of God? According to the prophetic style, one would naturally think in this place of a person in some temporal calamity, who was assured of his eternal happiness, but uncertain as to the particular event of his earthly affairs, which his heavenly Father had kept in his own hand, for the daily exercise of faith, whereby such a one was assured all would be well upon the whole, though for the present he had in himself no assurance of his way, but only in his God, whom

he could trust in all events; as if a son, destitute of all things, in the midst of a dreary wilderness, not knowing one inch of his way towards safety, should there, upon the spot, meet with his own father, friend, and guide, who had come forth to seek him, with power, and will, and great desire, to conduct him to his own abode. But you have other things in your head.

'Feareth! and obeyeth!' Are fear and obedience, then, marks with you of one that knoweth not whether the Lord loveth him or not? The apostles would have taught you, that there can be no such fear, or reverence and obedience, as here spoken of, without love for their principle; and no such love without the person's knowledge of God's love to him. 'Herein is love, 'not that we loved God, but that he loved us.—'We love him, because he first loved us;' and manifested his love to us. Obedience is the expression of this love. Thus the debtor and Mary loved much, because they knew their Lord, their creditor, had forgiven them much. But you join creeds with one who daringly said, 'God can read the truth of love in thy heart 'towards him, when thou canst not read the 'truth of love in his heart towards thee.' But, says another, whose creed is rather more sterling, as being one whom God hath confirmed, and upheld for a pattern to all them who should afterwards believe, 'I know whom I have be-

'lieved—Who loved me, and gave himself for 'me.'

Your allegation from Song ii. is answered by these remarks: for, whatever the spouse sought her Lord, her Beloved, for, it was not for clearness about her interest in his love; for she loved him because she knew her interest in his love. But how absurd is your application of this place? is it possible for you to ascertain your sense of it? might you not as well, as some of you have done, have alledged these words of the Lord in proof of your point, that the children of God are sometimes forsaken, and know not his love to them; therefore they cleave to him by the faith of adherence, as you speak, while they want what you call the faith of assurance; and so cry in their mournful moods, when they are without the sun, with their Lord on the cross, 'My God, my God, why hast thou forsaken 'me?' Dare you stand by this interpretation? see where it will lead you; being, if it be any thing at all in your way, a conclusion against the Son of God, that he was for a time without the knowledge of his interest in his Father's love. But why was he forsaken? was it not that those who believe on him might never be forsaken?

Again, Isaiah xlii. 3. 'A bruised reed shall 'he not break; and the smoking flax shall he 'not quench,' makes nothing for your purpose, being descriptive of the character of the Messiah, going on in the steadiness of his heart, fulfilling

his Father's counsels, upholding his own elect, and all things for the elect's sake, till he has called, prepared, and presented them all to his Father at the restoration of all things, when he shall deliver up the kingdom, and wipe tears from every eye in the new heavens and the new earth, where the inhabitants shall not say they are sick: where there shall be no more sighing, nor crying, nor groaning, nor curse. So that, as far as a bruised reed and the smoking flax may be true emblems representing the state of a gracious heart, they were as true of Enoch, Noah, Elijah, Daniel, and the Virgin Mary, in their days, and all their days, equally at one time as another, from the first dawning of faith in their hearts, till they finished their course with joy, as of any other heart whatsoever, even of the weakest believer in whom the Holy Ghost dwells at this day. So little ground is there for building your doctrine on the words of the prophet.

But if you leave the prophets, and come to the apostles; alledging, that even Paul cries out sometimes so pitiably, Rom. vii. 24. 'O wretch-'ed man that I am! who shall deliver me from 'the body of this death?' Observe, he cries out also with the same breath in answer to his own exclamation, 'I thank God, through Jesus 'Christ our Lord.' Which same emphatic question and answer are not to be understood of some particular frames of his, at particular and different times; but of the one even and

uninterrupted echo of the heart of every one of those who have the first fruits of the Spirit, groaning within themselves while in this tabernacle, being burdened, waiting for the adoption, namely, the redemption of the body, when they shall be delivered from this bondage of corruption, into the glorious liberty of the children of God.

If it be urged from Heb. ii. 15. that there we read of some weak and doubting believers, 'who through fear of death were all their lifetime subject to bondage,' whom Christ came to *deliver*: Remark the answer to your last argument, and the connection of the present text, and then honestly say, if the persons there said to have been all their lifetime, through fear of death, subject to bondage, are not all those whom the Lord by his death delivered from sin, death, and the power of Satan, even all whom he sanctified in himself, who are all his brethren, of one father, with whom he partook in flesh and blood, Abraham, Samuel, and John the apostle, as much as any other person whatsoever of the blood of Adam, whom he loved and washed in his own blood; having found them all in the same condemnation, that he might bring them all to the same absolution and glory in himself. Now, how oddly does your account of certain saints fearing death and damnation, being in bondage, agree with the apostle's account of himself and all the called of God? 'Ye have 'not received the spirit of bondage again to

'fear; but ye have received the Spirit of adop-
'tion, whereby we cry, Abba, Father.—We
'groan to have the earthly house of this taber-
'nacle dissolved, that we may be clothed upon
'with our house from heaven; and in this we
'are always confident, knowing that while we
'are at home in the body, we are absent from
'the Lord And we wait for the Lord from
'heaven.'

Lastly, if you insist upon 2 Pet. i. 10. where believers are called upon to give all diligence to make their calling and election sure, that therefore believers may be ignorant of their calling and election, and consequently in darkness as to their interest in Christ; it is asked of you, to whom is this calling and election to be made sure, according to your sense? To God? Absurd! can worms of the earth have any influence upon the purpose or knowledge of God? To themselves? No; the address to them came too late for that: for they were already designed as Elect, and called according to the foreknowledge of God, &c. 1 Pet. i. 2. as being made partakers of the divine nature through the knowledge of their Lord and Saviour, &c. Now, if they are supposed not to know their own character and designation, the exhortation, proceeding upon their knowledge of that character and designation, must go for nothing. To whc then are they called to shew their calling a election? even to all who may behold them; *the* Lord said to his disciples, John xv. 'Y

'have not chosen me, but I have chosen you, 'and ordained you, that ye should go and bring 'forth fruit, and that your fruit should remain. '—Herein is my Father glorified, that ye bear 'much fruit, so shall ye be,' that is, approve yourselves to be, 'my disciples.' And again, 'The foundation of God standeth sure, having 'this seal, The Lord knoweth them who are his: 'And, Let every one that nameth the name of 'Jesus depart from iniquity.—I know my 'sheep, and am known of them, and they know 'my voice, and they follow me.'—Shew your faith by your works: as your charity by your alms-giving. Make your calling and election sure. Prove them, manifest them sure. Let the Spirit of life within you have free scope in the direction of your life and motions, that it may appear you were not sealed to the day of redemption for nothing. Thus a man is declared just by his works, even as God himself is justified, or declared just in his works. Thus children, servants, wives, subjects, soldiers, make sure their loyalty and love by their obedience, according to the relation, election, and calling, as we may express it, of their several respective states. Thus good fruit makes sure the goodness of the mother-tree. Thus Isaac made it sure that the Lord was true, and Sarah barren no more. Thus all witnesses of truth establish and make sure the facts which they only shew, and not do. So do ye make your sure calling and election appear, as being God's workmanship, created in

Christ Jesus unto good works, which God hath before ordained that ye should walk in them; as dear children, holy and beloved, walking worthy of God to all well-pleasing, as knowing your election of God.

Those spoken of 1 John ii. 13. are evidently the same persons considered in different respects, and not believers of different ranks, or degrees in grace, as weaker and stronger: Certain it is, the weakest of them, even in your view, are not described as doubting of their interest in Christ, but assured of that; in which point they are equal all of them. 'I write unto you, little 'children, because your sins are forgiven you 'for his name's sake.—I have not written to 'you, because you know not the truth, but 'because you know it, and that no lie is of the 'truth: for ye have an unction from the Holy 'One, and ye know all things.' And again, 'Hereby know we that he abideth in us, by the 'Spirit which he hath given us.—And we know 'that we are of God.—And we know that the 'Son of God is come, and hath given us an un-'derstanding that we may know him that is 'true: and we are in him that is true, even in 'his Son Jesus Christ. This is the true God, 'and eternal life. Little children, keep your-'selves from idols. Amen.'

It is now entreated of you, in the name of the Lord Jesus, that you excuse this freedom, and consider the answers which have been given to your arguments, whereby your principal weapons

have been endeavoured to be wrested out of your hands, that you might not for the future endeavour to abuse yourselves, and your hearers, by abusing the book of Psalms, or any other portion of the book of God; and that, at least, one might be clear of the blood of all men. Beware, O beware of that judaizing spirit of yours, lest thereby it come to pass, that Christ profit you and your followers nothing; and you be found guilty of undoing, to all intents and purposes, before God and man, the doctrine of sanctification, which is by the Spirit of Christ; as the former set of men were found guilty of undoing by their doctrines (which you hated) the doctrine of justification, which is by the blood of Christ.

There is a third set of people whom it is not easy to describe at full length, as being a mixture of many things, but who seem to be strongly characterized by their leading features in the writings of the apostles, as deceiving, and being deceived, spoiled and spoiling, with philosophy and vain deceit, after the tradition of men, after the rudiments, or elements, of the world, and not after Christ; being given up to profane and vain babblings, and oppositions of science falsely so called. One of these gentlemen will think nothing of reading you a text, for example, out of the iid, xvith, or lxxiid Psalm; and then, without any ceremony, apply it to some earthly constitution, or establishment of human wisdom's devising, *which may* have struck his fancy as a

proper subject for him to display his talents upon, as much (if the Holy Ghost, Acts ii. and xiii. chap. may be allowed to know his own meaning) in the spirit of the Psalm, as if you had been entertained by the performer with a story or two out of the Fairy Tales, or with a parcel of Lady Mary Wortley Montague's Letters from Constantinople, instructing you concerning the seraglios, customs, and dresses, that obtain among the Turks.

This way of doing puts one in mind of that precious creature who courted his mistress in the words of the Song of Solomon, and called her the Fair Circassian; or that other, a minister too, who, in a letter I lately saw, congratulated his friend on his having married a wife with a portion, in the very language of the Lord Jesus, saying, 'The lines have fallen to me in 'pleasant places.' How terrible is this! Were even those rare divines of the last age farther gone in guilt and absurdity, who, in all the long-robed gravity of their wisdom, solemnly burlesqued the Psalms, and that in the name of the Lord, after prayers read, and a blessing implored, that they might be enabled suitably to apply and improve? And so with a vengeance they did apply and improve—how suitably, let the world judge! The King—the Lord's Anointed—his righteousness—his righteous cause—his glory filling the whole land—his flourishing crown—righteous sceptre—peace of his government, *&c.* To whom were all those eulogiums

from the Psalms applied? To the Lord, of whon they were meant? No. To David? Nor to hin neither. To whom then? To whom but to th good King Charles of blessed memory! Let *Ei kon Basilikê* and Dr Juxon speak the rest, an tell the world one manner in which the Psalm have been abused to the vilest of purposes—an let all others who chuse contend in this poin for the palm of impiety and downright jargo with Bonaventure the Monk, who applied, in a abominable piece of his (rendered afterwards in fallible by his Holiness at Rome, so they ca their pope) every word of the Psalms, speakin of the Lord Jesus, to his virgin mother. Bu those who have ears to hear, let them hear, an beware of wresting the holy word, lest the wrest it to their own destruction; after the man ner of a certain celebrated plunderer of hills an glens, who was wont to evade the edge of th eighth commandment, by alledging, that Mos was no friend to honest gentlemen of his profe sion, when he said, 'Thou shalt not steal;' bu that David, a far better fellow, had repeale that law of Moses, when he said, Psalm l. 1 'The cattle upon a thousand hills are mine.'

You see now, it was not of yesterday that t Psalms began to be perverted; nor in one ma ner only. But to conjure, if it be possible, least to essay it, all those dreams and delusio puns and forgeries, upon the book of Psalm let it be seriously weighed, if it be lawful for to give an interpretation of any part thereof d

ferent from, that is, contrary to, what the Holy Ghost hath given. - Would not you plainly say, that the man openly blasphemed, who should give another interpretation of the parables of the sower and seeds, of the wheat and tares, than the Lord hath given? And why, pray, should not we look with equal detestation and contempt upon the man who should deal so by the Psalms, or any other part of the Holy Scriptures? Here, perhaps, you will say, that some of the Psalms may be safely explained in the manner you speak of: There is no question; but would you have us to explain the whole of them after the same fashion? Yes indeed; the whole hundred and fifty; if so be the Spirit by whom they were inspired hath given us a key so to do.—Make that appear, and the controversy is at an end.—Amen. Here we rest the issue. Take your Bible then, with the parallel places, and finish the proof yourself. You will find your profit in the pursuit, and the process of the argument simple and easy, if you afford but a moderate degree of candour and attention.

1*st*, Carefully mark all the Psalms whereof you see any part applied to Christ in the New Testament, as spoken of him, or by him. Now, where any part of a Psalm is explained as spoken of, or in the person of Christ, so must the whole of that Psalm, whatever seeming objections lie against it; for this obvious reason, that (as will appear by occular demonstration, if you read the places in question) the whole of every

such Psalm is spoken in one person, who is himself frequently the continued subject of the Psalm, from the beginning to the end thereof; and every thing besides in the Psalm is but a predicate, as they say, or declaration of the same subject, or (which does not alter the case) an imprecation, or a prayer, or a blessing, or a description, or a narrative, uttered by the same person.

There are indeed a few Psalms which seem to be in the way of dialogue, or chorus; such as Psalm ii. xxiv. xlv. xci. cii. cxxi. cxxxii. and perhaps several others; yet those are all evidently so full of Messiah the Lord, that, though there be a change of persons speaking in them, they make no infringement upon the general rule here advanced; founded, not on a metaphysical subtlety, but on plain common sense, level with every one's apprehension, who in such matters knows but the right hand from the left. For illustration, take the following examples: Psal. xl. 6—9. is brought in, Heb. x. 5. as spoken by Christ: shew a change of person in the speaker, and indeed the alledged interpretation of the rest of the Psalm falls to the ground; allow the speaker the same, and it stands good, in spite of all the power of contradiction and wit.—Psalm xviii. 49. is applied, Rom. xv. 9. as spoken by Christ concerning his bringing the Gentiles into the fellowship of the gospel: therefore, as the speaker is one, the whole Psalm is descriptive of the warfare and victory of Mes-

siah, the Prince, bringing judgment to victory. —Psalm xxxv. 19. is quoted by the Lord, John xv. 25. as spoken of himself: his words are remarkable, (lest we should retain some ridiculous notion of a type and antitype); 'But this com-'eth to pass, that it might be fulfilled which is 'written in their law, They hated Me without 'a cause.'—Psalm lxix. 9. is also introduced in a very observable manner, Rom. xv. 3. 'Even 'Christ pleased not himself; but, as it is writ-'ten, the reproaches of them that reproached 'thee are fallen upon me.' Not a word of David! This Psalm is more frequently quoted of Christ in express words, than any other in the book.—Psalm lxviii. 18. is explained, Eph. iv. 8. of Christ's ascension, receiving and giving of the Holy Ghost.—Psalm xlix. 4. and lxxviii. 2. are said to be fulfilled, Matth. xiii. 35. when the Lord began to open his mouth in parables: this interpretation lets us into the meaning of the historical Psalms, which are so many Old Testament parables, wherein the Lord himself is the historian.—Psalm lvii. 7. and cviii. 3. quoted of Christ, Rom. xv. 9. where harp and psaltery are called upon to awake and praise, will let us into the meaning of all those Psalms where all such instruments of music, organs, and those of ten strings, are introduced, with cymbals and dances, into the worship of God; being designed, in the temple-service, for figures to express that spiritual worship, joy, and exultation, which are uttered in harmonious concert

by the mouths of all the redeemed assembly and church of the first-born, in the power and communion of the one Spirit; which same dances, organs, and instruments of music of all kinds, were never more to be employed in such service, after that dispensation, and earthly economy, whereof they were a part, along with the temple and sacrifices, were set aside and abolished for ever, when the true temple and sacrifice, even the Lord Christ, was come: otherways, if such things had been to continue in use among the churches of Christ, we should certainly have had some precept or example left us by him, or his apostles, without which, the using of them in churches must be as ridiculous absurdity, superstition, and will-worship, as if you were to blow trumpets at the new moon—to circumcise yourself and your sons after the example of Abraham—to present yourself with all your family three times a-year before the Lord at Jerusalem—or, after the manner of Josiah, and upon the same authority, to make a covenant with the Lord and all the people, according to all the words and manner found written in the book of the law of the Lord by the hand of his servant Moses! and indeed, in this last particular piece of Jewish service, you will find thousands, and ten thousands of your fellow-subjects, at their very hearts, bloodily in earnest to join you. Such persons would do well to consider the spirit of the apostle's doctrine, Gal. v. 1——5. where we are plainly given to under-

stand, that, if we acknowledge our obligation in part to bear that yoke and burden, we are bound to the whole; and that the nature of that same acknowledged part is like the poisonous fly in the apothecary's ointment; Christ shall profit us nothing; nay, Christ shall be our death, and not our life: for, if light had not come, there had been no condemnation for walking in darkness. But of this by the bye.—Psalm cxvi. 10. is applied, 2 Cor. iv. 13. as spoken by Christ.—So also Psalm cxvii. 1. in Rom. xv. 11.—Psalm cxviii. 22. in like manner, Matth. xxi. 42.—And, to mention no more under this head, Psalm cxix. upon the true application whereof so much depends, as for substance, in many other places, so in particular, ver. 139. parallel to Psalm lxix. 9. is brought by the Holy Ghost, who leads into all truth, unto the remembrance of the disciples, John ii. 17. as written before-hand of the Lord, the purger of his Father's house, 'My zeal, the 'zeal of thine house hath consumed me, hath eat-'en me up.' And the very sentence which the Lord passeth, Matth. vii. 23. upon those whom he there condemns, you read *verbatim*, ver. 115. of this Psalm, 'Depart from me, ye that work 'iniquity.' So you see this cxixth Psalm, and the Sermon upon the Mount, are spoken by the same person: and, alas! you are blind, if you do not see them both running in the same strain and spirit, explaining, vindicating, establishing the law in that very sense in which he alone, who is perfect as his Father is perfect, fulfilled

it in his heart, in his life, in his death, according to the perfection of Jehovah's self. Rejoice, O believer!

These few examples, out of fifty others equally clear, which might have been brought, may suffice by way of a hint, which every one may pursue at pleasure, for the illustration of the first rule: which brings us to what is equally plain and conclusive,

A *2d* rule of interpretation, namely, That wherever you meet with a Psalm that is not directly applied itself to Christ, yet, if there be any part of it evidently parallel to any part of another Psalm which is so applied, you must apply them both alike, because of the sameness of the person and subject, as argued above; according to that mathematical axiom, If two things are equal to one third thing, they are equal to one another. Thus, for illustration of this remark, if you allow Psalm xl. to be spoken in the person of Christ, you cannot deny but the lxxth (which is only a repetition with little variation of the five last verses of the xlth) must of necessity be explained in the same way; not of David, but of his Lord. In this view, Psalm cviii. where Christ's spiritual dominion over his church, gathered out of all nations, tongues, kindreds, and languages, is described in such terms as seemed good to the Holy Ghost, will fix the meaning of Psalm lx. where also Moab, Edom, and Philistia, are introduced with Judah and Israel, as subjected, owning, and triumph-

ing in their subjection to their own eternal King. So also, Psalms ii. xx. xxi. xxiv. lxi. lxxii. lxxxix. cxlix. ascertain the meaning of many others, as of one another; where the King and his acts are praised, according to the quotation from Psalm ii. by the apostles, Acts iv. 25. Psalm xxiv. where the ascension of the eternal King, having received the exaltation and dominion over all, for his obedience to the death, is celebrated under the character of a perfect man, according to the law, ascending into the hill of God, from whence he should never be moved; this Psalm, I say, will vouch for Psalm xv. where the same character and reward are described. To call any mere mortal the Eternal King, would be an iniquity to be punished by the judge. And what better is it to tear from him his character for which he received the glory, and give it to another? Will he give his glory to another? his praise to graven images? Consider this, ye who have ascribed the perfection of righteousness, described in those Psalms, to sinful worms. Psalm xxii. and cxvi. where the Lord says, 'I 'will pay my vows in the presence of the people, 'in the midst of the congregation,' &c. do evidently shew who is the speaker in all those Psalms, where such expressions are used. What light will this observation spread upon many Psalms, and upon many hearts? on Psalm lxv. 1. for one example, 'Praise waits for thee, O 'Lord, in Zion—O thou that hearest prayer, 'unto thee shall all flesh come.'—Why? 'Un-

'to thee shall the vow be performed.' What vow? Even his vow, who said, 'I come to do 'thy will, O God.'—And 'Mine iniquities 'have taken hold upon me,' Psalm xl. 11. as here, 'iniquities prevail against me.' He charges himself alone with the iniquities and sufferings for them; but in the blessedness and glory he takes in his saints, saying, 'Our transgressions 'thou shalt purge away—we shall be satisfied,' &c. Ought not the minister to observe such things, especially upon sacramental occasions, when the people are shewing forth the death of the Lord, that is, his vow fulfilled in his own blood to the praise of his Father for ever, that they might eternally sing the song of the Lamb that was slain? How different would be the effect of this lively true persuasion upon the heart of the humble adorer, from that insipid unscriptural notion of some kind of covenant, vow, engagement, bargain, obligation, which people are said to be making, or renewing with their Lord, in the eating of his supper? How can they maintain this their doctrine, and deny the unbloody sacrifice of the mass? for if the commemorating, or keeping in remembrance of a fulfilled covenant or vow, be a renewing or making of a covenant or vow, the Papists will rid their feet as well as they, when they come to give an account of their propitiatory sacrifice of the mass for the dead and for the living.

Has not your spirit burnt within you, Christian, *with very indignation*, vexation, and shame

when you have been told, with the symbols of your Lord's body and blood in your hands, that you were come to his table to renew or make your covenant with God, to make up your peace with God, to get an interest in Christ, and to get this interest cleared up, and so forth? May we not ask you, if your eating and drinking in such circumstances was not saying Amen?—Then, behold, as the conclusion of the whole matter and service for the day, trprears itself an admired creature, the most esteemed of the whole association, and with all possible solemnity of manner, reads you out, for the ground of the ensuing discourse, in the forecited cxvith Psalm, these words of the Lord Jesus, 'I will 'pay my vows now before the Lord, in the pre-'sence of all the people.' Then proceeds the worthy preacher, helping your devotion, and saying, 'Upon what particular occasion David 'penned this Psalm is not certain; but certain 'it is he had been in great distress and soul-'trouble; the sorrows of death compassed him; 'the pains of hell got hold upon him; but out 'of the deeps he cried to his God, he made sup-'plication and was delivered.—What was his 'pious resolution upon this remarkable out-'gate? what ought to be yours, my friends, 'especially on the back of this great solemnity? 'have you got any soul-good, you will be ready 'to say with David on his deliverance, "I will "bless the Lord as long as I live," and in the 'words of my text, "I will now pay my vows"

'—Why pay thy vows, David? Let David say 'in his own words, "Thou hast delivered my "soul from death, my eyes from tears, my feet "from falling.—I am thy servant, Lord, thy "servant, the son of thy hand-maid; thou hast "loosed my bands." By this time we are hurried all at once into the midst of things, and begin to hear the method; which is, in the first place, to shew us, who have been making our covenant, and renewing our vows to God, the obligations lying upon us, after the pious and devout example of holy David, to pay our vows, and keep our covenant; and—But lest you say I am going to preach, instead of prefacing—God forbid I should preach in such a strain! The words are good; but are they well applied? As Achish said of David when he feigned himself mad, and scrabbled on the door, and let his spittle fall upon his beard, &c. 'Have I need 'of madmen, that ye have brought this fellow 'to me?' Have we need to have our eyes drawn away from the atonement? to have David preached to us, instead of Christ, from such a text? Take away the cross of Christ, that alone pillar of confidence, from any place of the book of God, where the Holy Ghost has made it to stand forth in its glory, to attract the heart and eye of the true worshipper, and place what you will in the room thereof, though you should shew us all in heaven and earth besides, you do no more than if you should say, Behold the tower of Babel! or, the image of the great goddess Diana! wor-

ship them! and glory in your gods! Might not a Jew, should he happen to be present, hearing such an harangue from the cxvith Psalm, delivered by a man of elocution, cry out in raptures, An admirable sermon! you have no more to do but to substitute David, or such like, in the place of Christ, and you are the very man of of his heart. Should it be so with Christians too? Would not the congregation have been more edified if the minister had followed Philip's example, and begun at the same place and preached to them Jesus? putting them in remembrance, how he had paid his vows, made the covenant good, and the peace with God in his own blood, that they might rejoice in him, and not in themselves; in his vows, and not in their own? Say not, the doctrine of thanksgiving is hereby denied: no; it is established in the cross of Christ, and in the power of his Spirit.—For an appendix to this second rule, it may be added,

3dly, That whatever Psalm has a part of it parallel to any passage in the Law or the Prophets, evidently pointing to the Messiah, or the spiritual things of his kingdom, must be allowed the same kind of sense. Thus, Psalm lxv. 9. to the end, and such others, will be easily and safely understood by such passages as compare the kingdom of heaven to seed sown, and producing a plentiful harvest, being blessed and watered from heaven, till at length the year is crowned with the goodness of the Lord. The whole prophecies of Isaiah are full of spiritual things re-

presented by earthly resemblances of the same kind, where the context determines the sense, and shews what we are to understand by fruitful fields, rivers of water, streams in the desert, showers of rain, clean grain, pure provender, forests clapping their hands, hills singing, cattle rejoicing, &c. See Isaiah vii. xxxi. xxxv. lv. and John vii. 38. Acts ii. 18. One might argue strongly,

4thly, For the confirmation of this doctrine, from the manifest impiety and absurdity (as would appear from the face of the whole Word of God) of applying numberless passages in the Psalms to David, or any man whom God ever created, except to the man Christ Jesus alone, though there had been no direct nor indirect application of them to him besides the general tenor of the Scriptures, which is the only analogy of faith or form of sound words which the church of Christ can allow. What mere creature that ever dwelt in flesh and blood could lift up its mouth, and say to Jehovah, glorying in itself and its own deserts, 'Judge me, and try me—'Examine heart and reins, O God—Preserve 'me, because I am holy—Thou wilt prolong 'my life from generation to generation.—Let 'them shout for joy who love my righteousness '—The world is dissolved; but I hold up the 'pillars thereof?' How do these things agree to any but the holy One of God, of whose years there shall be no end? Who upholdeth all things by the word of his power; who obtained through his own righteousness power over all flesh, that

he might give eternal life to as many as the Father hath given him. If with this key we open the i. and cxix. Psalms, we will be admitted into the secrets of a perfect heart; and behold our Lord made under the law, exercised, panting and wrestling under the curse, till at length, through his own obedience, he attain to the everlasting joy, his own due reward, which he gives to his people who rejoice and delight with him in all the perfection of the law only as fulfilled in his blood.

To pursue this important point through all the variety of examples which might be adduced, till they amounted to a full and particular proof with regard to every single Psalm, would make a considerable volume of itself: and good service it would be for any one who had time and ability equal to the task; that there might remain no shadow of hesitation, where the scriptures, were spiritual things compared with spiritual, would appear to speak so plain.

Those directing passages in the Psalms may be considered as so many erected poles in the corners of a highway, ascertaining, not only that those remarkable places where they stand are in the course thereof, but also all the intermediate spaces from one to another.—So that, it is apprehended, the whole number of the Psalms are comprised in this scheme of interpretation. For we have no other direction left us whereby we may interpret them; seeing it is manifest, there is not a Psalm, or portion of a Psalm, applied

in the whole New Testament as expressive of David's state, but all of Christ's, who is the way, the truth, and the life; so that, if we expound any thing in the Psalms as relating to David, we do it without his leave who hath the keys of the house of David. It would not, perhaps, be much beyond the fact, if it were affirmed, that there are more references to the Psalms as speaking of Christ, than to the whole writings of Moses and the prophets taken together.

How careful are the apostles to caution their hearers to beware of thinking of David at all as the person spoken of in the Psalms! See Acts ii. and Acts xiii. The manner of their quotations is also remarkable, having foreseen, through the Spirit, no doubt, the abuse that was to happen of that book. Thus they say, David being a prophet saith—David in Spirit saith—God saith in David—Christ saith in David—the Holy Ghost saith by the mouth of David; but more frequently, when any quotation is brought from the Psalms, David is not mentioned at all, but only Christ speaking in David; thus, 'Christ 'saith when he cometh into the world—It is 'written, I will confess to thee among the na-'tions—I believed, therefore have I spoken.'

It was owing to the mistakes the Jews entertained about the Psalms, and other lively oracles which were delivered to them, that they rejected and crucified the Lord, even because he interpreted them in another manner than they: and yet the guilt and danger of misinterpreting them

sense of the contents. That the seeming, or even real occasion of an ancient prophetic writing is no mark at all to direct the interpretation to that occurrence, but rather quite the reverse, will appear from Isaiah vii. If you ponder well the occasion and circumstances, never occasion seemed to bid fairer for determining the whole of the prophet's message to itself, and present things; yet then and there, on an occasion looking quite the other way, (were human wisdom the judge,) and in the midst of a very mingled unlikely-like assemblage of things, was uttered that ever-memorable prophecy said to be fulfilled when Jesus was born of Mary the Virgin. Fix the meaning to a son of Isaiah's, and you mock the Holy Spirit, who tells us (Mat. i. 21.) nothing of Isaiah's son, but of Christ, when he explains the prophecy. If you say Isaiah's child, in his conception, birth, and infancy, was a type of Christ, and that the prophecy was literally fulfilled in him, the type, being applicable only in a very remote and figurative way to the Messiah; it is enquired of you, How could Shear-Jashub, or any son afterwards born to Isaiah of the prophetess, be a figure, in his conception, birth, infancy, of one who was to be born of a virgin, through the power of the Highest overshadowing, &c.

The truth is, the carnal people were always blinded, but never enlightened by the times and occasions wherein the prophecies were uttered; so that the time and occasion (as might be made

appear by a hundred instance) are so far from being a guide to find out the meaning of the Psalm or prophecy, that, if we follow them, they will land us into the very midst of falsehood; and we will find ourselves in such a situation, as the Assyrians, who, seeking the prophet, found themselves in the midst of the streets of Samaria. Would to God we may all escape as well! It was not Isaiah's prophecies alone that blinded, stopped, stupified the eyes, the ears, the hearts of the people; but those also of Moses, David, Jeremiah, and all as many as spake in the name of the Lord: therefore, if we have eyes to see, ears to hear, and hearts to understand, let us see, hear, and understand the Spirit of God shewing the consolations, tenderness, and meaning of his own heart, by the apostles, that we may drink in the sincere milk of the word, and grow thereby; instead of sucking at the dead breasts of titles, occasions, and carnal things of carnal times: what can we receive in this way, but wind, putrefaction, and death? Truly it is the one thing needful for us, to sit with Mary at our Lord's feet, and hear his word! Observe, on every occurrence, how the Lord takes occasion from thence immediately to draw away the attention of his hearers from present things and occasions, to something quite different from those in hand, even as different as heavenly from earthly. The man would appear crazy, who should affirm, that the Lord came down from heaven to instruct the world in those things which they

known as well before as since; such as the nature of bread, water, sowing, building, making of war, &c. though he applies, as the prophets had done before, all those terms in the manifestation of his witness-bearing to the truth. But why seek farther for a proof and illustration of this point, than those very Psalms in dispute? Take Psalm xviii. for an example of the weakness of your objection; the title is allowed good, 2 Sam. xxii. 1. yet you have seen the interpretation the apostle hath established, without any relation at all to the title or occasion of its being written; which should have fixed the sense to David's own circumstances, as you alledge. Indeed the title itself, wherein David is called the servant of the Lord, might have led us to think of some other one than David; for the servants or prophets of the Lord used not to be inspired to make declarations of their own sufferings and glory. What they themselves at the time understood of the meaning, is of no importance for us to know, were it in our power to search it out. Perhaps they knew little more of it than of an affecting dream or parable, whose meaning, in the time of God's good pleasure, was afterwards to be discovered by the interpretation. Peradventure, the apostles were the first who knew it. Certainly they were, in any thing of a full sense. The Holy Ghost was given in vain, if the least in the kingdom of heaven were not to know the meaning of their prophecies better than the greatest prophet of them all, whose faith and

ence with their fellow-saints were sustained
he prospect of something afar off, carrying
r eyes beyond the things which were then
ent, to the futurities which are now come,
h they saw in the dark, like a light at a
nce, pointing out their own habitation, that
might not, like bewildered, despairing,
-fatigued travellers, fall down and rest on
spot where they were, before they came to
r appointed place. When David was pur-
l by Saul, by Doeg, by Absalom, by Shimei,
n skulking in the wilderness like a partridge
he mountains of Israel, beset by the Ziphites,
lted by Nabal, hunted on every side like a
beast, ready to fall into every snare, trem-
g for his father's family, and all Israel whom
oved, in jeopardy every moment of his life,
ngled in the thickest thorns of perplexity,
knowing to-day how to escape to-morrow.
-Was it unlike God to shew him, and by
all the twelve tribes, in the glass of a new
lation, on each of those occasions, some part
e sufferings of the Messiah and of his glory,
is and their comfort, till the desire of their
ts should come? In like manner, in the
of prosperity, lest temporal victories and
erances should be taken for the fulness of
r joy, and embraced as the accomplishment
e promises made to the fathers, they were
ed, as a proper antidote to such earthly in-
ons, *the glories of the* Messiah's reign, suc-
ng to his sufferings. Has it not always

been the way of our heavenly Father to lisp, as it were, and act the child with his children, speaking to men, in the language of men, the things of God; and to every nation and people, according to the natural confusion of their own language and apprehensions; that light, and spirit, and heaven, might arise upon them, like the sun out of darkness, by the just degrees of his own decree, till the fulness of glory should blaze out in meridian splendour? Hence, in the days of David, Saul, Doeg, Shimei, Absalom, Goliah,—dogs, bulls, lions, wolves, bears, serpents, vipers, unicorns, asps, were proper language for describing traitors and false brethren, chief priests and rulers of the people, scribes and pharisees, Herod, Pontius Pilate, soldiers, thieves, murderers, slanderers, false witnesses, devils; who all swarmed about the blessed Lord to destroy him, and in him his church.

If this way of interpretation is not allowed, you must say, the Father of our spirits has been but trifling with us; and that he only meant to shew us earthly things, because he only used, in all his revelations to us, our own earthly language, the only one he has given us to understand. Would not this way of yours make the history of the fall an old wife's tale, or something sillier; as if the serpent had been merely and literally that animal so called, without any evil spirit informing and actuating him; though the devil is called, in plain allusion to this matter, the old crooked serpent.

Lastly, upon this point; We may say of eve thing that was present to David, the fathers, a all the prophets, though the revelations to the run in terms corresponding, indeed, to the la guage, and manners, and things present wi them, as God said to Abraham concerning Is mael, who was born after the flesh, and not l promise, 'This is not thy son; but in Isaac sh 'thy seed be called:'—which seed was Christ.

Obj. 3. David was a type of Christ; a therefore, though we do not deny there may l something of a spiritual meaning in some of tl Psalms relating to Christ, yet there is always true literal sense which we must keep by; f 'our spiritual edification in Christ, no doubt And if at any time they are applied to Chri it is only by way of accommodation, in a s condary kind of sense; while the genuine, orig nal, primary sense, is only true of the type, a not of the antitype.

Ans. That David, being an anointed king a prophet, had appointed him by the Lord an o ficial part to act, in which sense the priests, an all the other kings and prophets of that natio as well as he, might be called the visible repr sentatives, messengers, or officers of Christ, freely allowed; but that David (or any of the in any other sense was a type of Christ, so as t have states, frames, and experiences, similar t Christ's, which were typical of Christ's state frames, experiences, remains to be proved. She wherein David *is, and* wherein not, a type

Christ; for that he cannot be so always, is evident from Psalm xl. where it is said, 'I come 'to do thy will, O God—A body hast thou pre-'pared me'—to wit, for a sacrifice or sin-offering. How did David typically offer up himself a sacrifice or sin-offering? or what greater likeness had David to the sufferings of Christ and following glory, than thousands of other believers before or since his coming in the flesh? They were all ordained to suffer with Christ in this world, and to reign with him in the next; nay, not only to be as he was, in tribulation while in the body, but also to glory, triumph, and reign, even in that tribulation itself: so that, when they glory, they glory not alone in the joy to come, but in those things also which concern their infirmities. Are the saints, therefore, because they have all their adversity and prosperity given them of God for their joy, and his own glory—are they therefore all types of Christ? But lest you say we mock, were all the Old-Testament saints types of Christ? How absurd the supposition! Why then single out David for a type, except you tell us where it is written? It is not supposed you would make him a type also in his murder and adultery, though you would do well to consider how far your argument would lead you. As to that scheme of applying quotations from the Old Testament to Christ only by way of accommodation, though all the doctors of the world were at it, as, alas! some of them are, it is such an outrageous insult and burlesque put

upon the Holy Ghost, that it ought not even to be once named among saints as a thing possible with God! It unhinges at one blow the whole Old Testament and the New! It rests the veracity of all the prophets and apostles, that is, of God, upon a mere moveable slip-board of dissimulation and deceit! So that, according to it, the gospel may be yet but a cunningly devised fable, and not the accomplishment of the promises made to the fathers! By the help of that same accommodation of yours, a sharp wit might have taught the apostles to have established their doctrine as the fulfilment of ancient prophecies, from the tradition of the elders, Æsop's fables, or even Mahomet's Alcoran, had it then existed, by taking suitable passages in those books, tearing them away from their original sense and connection, and framing them so as to express another quite different meaning in the same words; which is your famous accommodation! a business suited only to the genius and abilities of that father of lies, who is said to have solaced a congregation of witches, on the night before they were to be burnt, by preaching to them, from John xiv. 1. 'Let not your hearts be troubled; ye believe in 'God, believe also in ME;' meaning himself. But be that as it will, in his temptation of the Lord, and in all his temptations wherewith he tempts people by misrepresenting the Scriptures, he discovers, to those who are not ignorant of his devices, his abundant skill and address at accommodating!

Obj. 4. But many parts of the Psalms are such, that it is impossible to conceive how they can be interpreted, as spoken of, or in the person of Christ. *Ans.* This is such an objection as concludes with equal strength against what yourself must allow to be the apostolic application; all those things which you ignorantly boggle at, confessions of sin, heavy complaints, prayers and supplications for pardon and deliverance, thanksgivings and exultations for these, vehement expostulations with God, with men, weighty imprecations upon enemies, Jewish language and manners, (and do you scruple at them in the Psalms!), and the like, being all to be found in those very Psalms, incontestibly interpreted by the apostles of Christ: so that the objection lies, not against man, but the Holy Ghost himself: take Psalms xl. lxix. xvi. xxii. lxxxix. xxxv. for instances. This is such an observation as the whole weight of the cause might be made to rest upon it. But to be more particular: it can be no objection against our interpretation of the Psalms, though there may be some strong metaphorical expressions, spirited exclamations, and, to our apprehension, several other very strange things in them, which we cannot exactly shew the meaning of, being certain we have all the sense or spirit of them somewhere in the New Testament. For the illustration of this point, you may consider our true country proverb, Every hair casts its own shadow: which remains still true, though it be no easy affair to untwist the rope, and say,

h is the particular shadow of every indivi-
hair. And we are the easier on this head
we hear the apostle, Heb. ix. in general
ursing of the holy of holies, the ark of the
ant, the golden pot that had manna, Aaron's
hat budded, the mercy-seat, &c. as shadows,
odily substance whereof was Christ, and then
g, 'Of which things we cannot now speak
ticularly.' Thus, when the house was built,
was the less need of the pattern or model;
s you will say that, because a house is built
some plan, therefore we dwell in the house
n the plan together. Neither need we have
ed so much upon this point, if it had not
for the mischievous consequences following
a misinterpretation of the Psalms; many
s wherein, no doubt, as well as in all the
writings of ancient inspiration, may be like
nuffers, pans, shovels, basins, pins, loops,
s, knops, flowers, chapiters, and certain ad-
ns of thin-work over upon the altar of in-
; which things, being part of the taberna-
nd temple, were typical; yet who but a
nan will offer to shew you their correspon-
antitypes? you may take also into this ac-
t the almost universal prejudice arising from
alse teaching of near three thousand years,
the Psalms were delivered to the Jewish
ch: from whence our translators, though
aps the most unexceptionable in the world,
ng had David always running in their head,
given their whole translation of the Psalms

a strong cast towards him. See, for example, how they have called Christ's righteousness, as in the margin, Psalm xxxv. 27. 'A righteous 'cause,' not knowing so well how to think of David's righteousness in such a connection: as it is not easy to see how they could, without softening the matter, and bringing it down the best way they could to fit David's case. But the most egregious blunder of this kind, perhaps, in their whole work, you meet with, Psalm xxiv. 6. where they make the Spirit to describe a generation of people under that one singular peculiarly-appropriated character of the only Holy One and Just, who alone ascended by his own righteousness into the highest heavens, and received the blessing from the Eternal, even power over all flesh, that he might give eternal life to as many as the Father hath given him: 'This,' say they, 'is the generation of them,' &c. instead of 'This!' or 'This He! O generation of them that seek 'him,' &c.; *This* being evidently meant of the Messiah's self, described in the remaining, as in the former part of the Psalm; while the generation of them that seek him is not spoken of at all, but only spoken to, and called upon, as it were, to behold *This perfect One, this King of glory.* To justify this observation to the merely English reader, let him observe, that the word *is*, between *this* and *the generation*, is a supplement of the translators, as will appear by its being printed in a different letter from the rest; which is the mark whereby to know when they

any word, for which there is none in the
al, to fill up what they take to be the mean-
hat the sentence may run smooth without a

t to return: though the meaning of many
in the Psalms may be difficult through so
causes, that it is not easy to say precisely
it is; nevertheless, where the Holy Ghost
vouchsafed us a clear revelation of what
id in the mysteries of old, let us not shut
yes against the true light where it shineth,
isely consider that intimate union, insepar-
onnection, and eternal fellowship, subsist-
etween Christ and his church; insomuch
hey are called One, One Person, Head and
bers, Spirit and Body; so that their names
ne. He is the Lord our Righteousness;
l this the name wherewith he shall be
ed, the Lord our Righteousness:' he is
the Anointed; they are the anointed: he
Son of God; they are the children of God
n: he is Heir of God; they are heirs of
joint-heirs with Christ: he is the Seed of
oman; they are the seed of the woman:
are called Jacob, Israel, and David; so is
er. xxx. 9. Ezek. xxxiv. 23. Hos. iii. 5. and
here. Thus, the spouse's name, interest,
estate, are swallowed up in those of her
nd. Her debts are his debts; her friends
fends, her enemies his enemies, and so in
instance; they are one in law, married to
ord, one spirit, one body, no more twain

but one flesh, he in them, and they in him: 'This is a great mystery,' saith the apostle; 'but I speak concerning Christ and his church.' What God hath joined together let no man put asunder.

This indissoluble bond of union between Christ and his church, whereby he cannot be considered without her, nor she without him, will account for all those confessions of sin, prayers for pardon, and deliverances from grievous distresses, thanksgivings, and pleadings of righteousness, appeals to holiness, justice, mercy, faithfulness, truth, earnest expostulations with God, bitter lamentations, floods of tears, animated exclamations, heavy denunciations, vows of obedience, &c. and all these uttered, sometimes as by one, sometimes as by many, in the singular or plural number, all to the same meaning, according to the good pleasure of the Holy Ghost, who hath fully ascertained his own sense throughout the whole series of revelations taken together in their own coherence, which to the children of God are but one context, whoever were his clerks or penmen.—Suppose David not merely an amanuensis or penman, (like all the other prophets), but himself the chief speaker, and speaker of himself indeed, in the Psalms, and it is all a riddle, paradox, and contradiction! a jumbled mass of confusion! impiety! nonsense!—Suppose it Christ the Lord who speaks himself, of himself, (David being only his prophet, secretary, or writer), and of his church in himself; for could

they be separated but for a moment, he from them, or they from him, then they, nay, the Godhead, were no more; for he has pledged his faithfulness for it, that they cannot be separated: Suppose it Christ, I say, in this connection with his church, and all is plain, easy, direct truth, light, glory, and eternal joy. How could sinners call his righteousness theirs, if he had not called their sin his? Read Isa. liii. and such passages as these: It pleased God to 'make 'him sin for us who knew no sin, that we might 'be made the righteousness of God in him—'He bare our sins in his own body—He was 'made a curse for us—In all things made like 'to his brethren, except sin.' For though he had no personal sin, or sin which he himself in his own person committed, yet you see how he had the sins of his elect charged upon him. Do you marvel then when you see him, the holy Lamb of God, standing and bearing the sin of the world, agonizing in every pore, and his soul full of that hell or wrath of God for sin, which would have swallowed up the whole universe of God besides, and him too, in eternal ruin, if he had not been sustained by his own eternal power and Godhead—Do you consider him suffering in such circumstances, I say, and marvel that he should cry, 'Mine iniquities have taken hold 'upon me; I am not able to look up—The ini-'quities of my heels' (or, at my heels, the iniquities of those who follow me, who am their leader) 'do compass me about—My bowels are

'full of a loathsome disease—And this I have 'because of my folly and my committed sins— 'O God, thou knowest my foolishness, and my 'sins are not hid from thee,' Psalm lxix. 5. Thus he could say as the kinsman-Redeemer, the friendly Surety, acknowledging for his own, standing good for, paying and discharging by himself alone, all the debts of his beloved friends; and yet at the same time maintaining his innocence, and saying, Psalm xviii. 23. 'I kept 'myself from mine iniquity:' his darling and predominant sin, which he loved and obeyed, say you, meaning it of David. Who is in the right, let the Lord of David judge, and us consider.

After all, perhaps, you will still cry out, as if no key were already given, How shall we explain Psalm li.? I do confess, nothing but a true knowledge and love (which are the peculiar gifts of God, and always go together) of that vicarious righteousness of Christ, to which the law beareth witness, and the Father beareth witness, by raising him again from the dead, and by declaring his own faithfulness and justice in justifying the ungodly for the sake thereof, when he gives them the belief or knowledge of it, will be likely to satisfy you, if you are yet unsatisfied. Therefore, before you proceed any farther in quest of argument, consult your own heart, if you are really in love with that exchange of sin and righteousness, commonly called imputed, which the whole testimony of God is full of; if

you believe, that Jesus Christ was as really clothed with the sins of them that shall be saved, or that they became as really his own, so that it behoved him to own them, and die for them, washing them away in his blood, before he could be free of them, as that they who shall be saved, are by his Spirit clothed with his righteousness, which is made really theirs; so that, upon account thereof, they are justified, accepted, sanctified, and glorified of God. If this be your faith, and love, and joy, and you are not of those traitors who mean, like Judas, to discard the Lord Christ and his righteousness out of the world, by glossing away the spirit of his mediatorial work and character, it is to be hoped, you will ponder what follows; namely, that the objection from the title of the Psalm has been already solved, and that this Psalm, ver. 16. as being parallel to Psalm xl. 6. has been already shewed as an express quotation of the words of the Lord Jesus Christ. If David was the speaker in the former part of the Psalm, by what argument do you shew that he ceases to speak in the 16th verse? If you say, it is not the Lord but David who speaks there, you are guilty of Ananias' and Sapphira's crime; nay, worse, you do not merely lie to, but actually give the lie to, the Holy Ghost. Do you conceive the Holy Ghost removes, in the xlth Psalm, that which God hath no desire to, delight or pleasure in, (even as the creditor hath no desire to, delight or pleasure in, the debtor's bond, or renewal of his bond, but only in the payment thereof,)

and brings in that which he hath a desire to, delight or pleasure in, even the doing of the will of God by Christ; by which will, done and fulfilled by Christ, those who are Christ's are sanctified, completed, and perfected for ever? do you conceive this, I say, in Psalm xl. and in Psalm li. where the same thing is removed, that the Holy Ghost doth bring in another thing which is not despised; that is, desired, delighted, and acquiesced in; even the contrite heart, and broken spirit of David? Can the Spirit of God indeed amuse us, amaze us, deceive us, by speaking the same words in the same connection, and yet meaning different things? Were not this to juggle us out of all certainty whatsoever? What could a sly Socinian sophister do more? Compare Isa. lvii. 15. and lxvi. 2. with Matth. iii. 17. which three passages, with others parallel to, and explanative of, Psalm li. 16, 17. if you do not see spoken of the Messiah, you may read your character, 2 Cor. iv. 3. as blind and lost; yea, verily, except you repent and believe the gospel.—What! did it not belong to him who washed away all sin, original and actual, (Rom. v. 9. to the end,) in his own blood, to say, that he was conceived in, or under that sin? Was not he made under the law, the broken law, convincing of sin and wrath? If God desired truth in the inward part, could not he shew it, and righteousness pure as Jehovah is pure? Might not he, the true passover, and sacrifice of every kind, for sin, say, 'Purge me with hysop,' the

emblematic sign in sprinkling the blood of the atonement? Might not he say so, who was baptized with the baptism of Jehovah's wrath in his own blood, that his people might have that peace-speaking blood sprinkled upon their conscience? Might not he say, 'Deliver me from blood-'guiltiness,' or, as the margin reads, 'bloods,' who gave blood for blood, even his own blood, the blood of God for the guilt of Adam as it relates to them, and all the other guilt of those who are saved, who through guiltiness had forfeited their bloods, even their lives, bodies, and souls, to the pains of hell for ever? Might not he say to his Father, 'Create in me a clean 'heart, and renew within me a right spirit?' He in whom all things were first restored; who gives the clean heart, and creates the right spirit; might not he, who, because of the lost glory, endured the wrath, and restoreth all things, having obtained the Spirit and power, say, 'Restore 'to me the joy of thy salvation; and take not 'thy good Spirit from me; and cause the bones 'which thou hast broken to rejoice?' Might not he who received the Holy Ghost, that he might give the gifts of God to men, say, 'Then 'will I teach transgressors thy way; and sin-'ners shall be converted to thee?' Might not he plead for Zion, who gave himself for the price of her redemption? Might not he plead God's good pleasure for Jerusalem, his church, the city of the living God, who offered for her ransom that which was better than bullock, or ox,

they can only be uttered by him who has also power and authority to bless: so that the blessings and the cursings in the Psalms are by no means the feeble wishings and wouldings of a thing crushed before the moth, like David, who is both dead and buried, and his sepulchre also, with himself, turned to dust in its place to this day; but they are the utterances of him who hath all judgment committed into his hand; of the exceeding great and eternal weight of glory to them who love him and his righteousness, being the called according to his purpose; and of the exceeding great and eternal weight of wrath to them who hate him and his righteousness, being abominable, and disobedient, and to every good work reprobate. To strengthen this remark, it is observable, that those blessings and curses are always laid in the balance, one over against the other, as the sanctions of Jehovah round the blood and righteousness of the Lamb, in whom his soul acquiesceth: and they are all to be found where the sufferings and glory of Christ are unquestionably meant, as in Psalms xl. lxix. cix. &c. shewing, that the whole love of God, or wrath of God, are centered upon every one, as their hearts are centered, or not centered, upon the alone object of his delight, the Lamb that was slain, but now in the midst of the throne, who is the only bond and centre of union between God and his creatures, whether in heaven or in earth; to whom be glory for ever. Amen. He, he alone blesseth, and they are blessed; he curs-

eth, and they are cursed: if he say it, who can disannul it? Behold, he hath spoken to the children of his love, and said, 'Come to me, ye blessed,' &c.—But to the children of his wrath he saith, 'Depart from me, ye cursed,' &c.—'As for those mine enemies, who would not that I should reign over them, bring them hither, and slay them before my face;' as it is written, Luke xix. 27. A true commentary upon such passages as these in the Psalms; 'Let them be confounded and ashamed that set themselves against me—Pour out thine anger upon them, and let thy wrathful indignation take hold upon them—Let them go down alive into hell—Let shame cover them—Let the pit close her mouth upon them—Let them be blotted out for ever.'—These things are further explained in the New Testament: 'The dead shall hear the voice of the Son of man—And some shall arise to shame and everlasting contempt—And these shall go away into everlasting punishment, but the righteous into life eternal.'—'Kiss ye the Son.' Behold the King who hath the government of his Father's house upon his shoulders. Turn away your eyes from David, and behold the Branch of the root of Jesse, who hath the keys of death and hell; who openeth, and no man shutteth; who shutteth, and no man openeth. Behold, he hath said, said to every creature under heaven, 'Bless, and curse not.' Would you jump into Jehovah's judgment-seat? or plead for David's being there, usurping the

word out of his mouth? wrenching the sword out of his hand? scattering the bolts of the Almighty's wrath? and dealing with his arm damnation or salvation round the world, according to his good pleasure? certainly! as people were favourers or opposers of him and his righteous cause? Behold what you have done, when you contended for David against the Lord speaking in the Psalms!—Verily! in the sight of God! those curses, uttered in the Psalms, are so far from being an argument against, that they are an irrefragable testimony of God, bearing his own peculiar seal and character, proving that it is his own Son in person that speaks in those Psalms. Therefore, if thou wouldst not be found fighting even against God here also, you must allow that David, in all the curses uttered in the Psalms, is only the mouth of God, to whom vengeance belongeth, who saith, 'I will recompense, 'saith the Lord'—And again, 'Let them shout 'for joy who love thy salvation, and say, Let 'thy name be magnified—But let them be destroyed together who wish me evil—who persecute the soul of thy turtle—adding iniquity 'unto their iniquity, and bow down their back 'alway—Let them be desolate, for a reward of 'their shame, who say unto me, Aha! aha!'—To speak thus, was it not his prerogative alone, who was hated without a cause, insulted, scoffed, reproached as an associate with publicans and people of bad fame, a glutton, a wine-biber, a raiser of sedition, and Sabbath-breaker, a pro-

f the temple, a madman, a devil in com-
with Beelzebub; blindfolded, buffeted,
upon, scourged, crowned with thorns,
with a robe of mockery; crucified, and
med every where, evermore, by the ser-
d all the serpent's seed, in his own per-
l in the persons of all his members—was
is prerogative, I say, to utter his Father's
and execute the judgment due upon the
d all the devil's children? Was he not
? Sent he not the Holy Ghost of pur-
convince the world of sin, of righteous-
d of judgment, because the prince of this
judged, and cast out with his children
, for their rebellion against the Son?
ath the Son declared, 'If I had not
nd spoken to you, you had had no sin,'
in rejecting me); 'but now I have
nd spoken to you, and done the works
none other man did, you have no cloak
ur sin—I am come the light into the
—He that believeth on me shall not walk
kness—But this is the condemnation,
e light is come into the world, and men
darkness rather than the light, because
deeds are evil;' and therefore, Psalm
&c. is said to be fulfilled, Rom. xi. 9.
estruction of those who believed not the
testifying of Christ and his righteous-
o that, if thou believe not those same his
, all the curses of Jehovah's power, by
and for Christ's sake, shall be even pour-

ed into thy spirit; and eternity shall shew, that it was not a fellow-worm you had to do with, talking or praying about the destiny of his enemies, or those of the church; but Christ himself, the Lord in person, God over all blessed for ever, appearing with his own blood, which you trample under foot, and wherewith he sanctified himself, and with his own Spirit, to which you do despite, against you, and as many as shall continue to the death, calling God a liar, by discrediting his testimony which he hath given concerning his Son.—The very appearance of a curse, therefore, in any Psalm, were there no other evidence of the Psalm's being spoken by the Lord, is an infallible mark of interpretation to go by; that we may learn not to blaspheme, but ascribe to him his own prerogative, who hath power to cast both soul and body into hell-fire.

What a piteous thing is it to see Dr Watts and others making palliations and apologies for the harsh Jewish spirit, as they call it, and unkindly genius or nature of that dispensation appearing in the curses and imprecations uttered in the Psalms! And then you are roundly advised by them, after their own method, to leap over such passages in your devotions, as if you had stumbled on a deadly snake; for this reason, said they, because they are unsuitable to be used by us now-a-days, under our milder dispensation, which breathes nothing but love and gentleness. —True! to all who rejoice in the cross of Christ.

But does the gospel curse the fearful and unbelieving less bitterly than the law? or, had we ever heard a word of the law, but for the sake of the gospel? or of the gospel but for the sake of the law? Are these two contrary the one to the other? or is there any curse in Moses, the Psalms, the prophets, but in as far as there is gospel in them unbelieved? Was there ever any condemnation, but because light was come, and the darkness comprehended it not? Where is the ground, then, for any person acknowledging the New Testament, in singing the Psalms in churches, families, or by themselves, to pass by any passage, because of the curse therein? seeing the curses and blessings are both by the same Spirit, and equally essential eternal parts of the same plan, wherein is manifested the character of God and glory of his love, guarded and defended by the sanction of all his infinite power and wrath, whose name, even our God in Christ, (for no where else was he ever seen, either in creation, preservation, or redemption, but in Christ), is 'a consuming fire.'—He that would shew his zeal for the love and blessings of God, by being against the wrath and the curses, is like a man who should pull up the hedges for the beauty and defence of the garden. It is the universal voice of the New Testament, speaking as expressly as ever the old did, That 'he who believeth shall be saved'—that 'he hath life, and shall not come into condemnation;' but that 'he who believeth not shall be damned,—nay, is

'condemned already;' and (while this is character, that he believeth not) he shall see life; but the wrath of God abideth on him:' and, 'if any man love not the Jesus Christ, let him be Anathema Maranatha. So saith the Lord, the Spirit, to the churches Who hath ears to hear, let him hear.

5thly, and lastly, If it be objected, that other prophets introduce their prophecies 'Thus saith the Lord;' but David in the Psalms never useth that form; therefore, he speaks of the Lord, but of himself.

Ans. The apostles have obviated this objection, by assuring us, that the Lord speaks, not David, where no such form is used, as Psalm xl. 16. But if there were any thing in your objection it would destroy, not only the inspiration of the Psalms, but of the whole New Testament, wherein no such form is used in the manner of Moses and the prophets, by the Lord and apostles; God being in them all in all, issuing out his own mandates as a King, immediately himself. And this is a proof in comparing the Lord with his prophets, who were faithful in things as servants, that in himself, as in the house, dwelt the fulness of Godhead bodily: and that the apostles were not like the prophets, moved only at times by the Spirit of Christ, but always, and without intermission; so that they needed not say, 'Thus saith the Lord;' the Lord himself being always personally, or, as it were personally,

sent by his Spirit, without intermission, giving his own testimony with his own mouth through them: and so, after the same manner, in the Psalms; even as a person of authority, personally acting and present, speaking immediately with his own mouth, or writing with his own hand, shews himself by his speech or writing; and the manner thereof.

After all, 6*thly*, if it be asked, Why are we so zealous for the right interpretation of the Psalms? and where is the great harm of mistaking the meaning of any part of the Old Testament, seeing the New is so full and clear about Christ?

Ans. This zeal is shown for the sake of the truth, even that full and clear truth in the New Testament about Christ. And the harm of mistaking the meaning of the Psalms, as has been already made appear, lies in a great measure in this, that of however little importance those mistakes are supposed to be in themselves, yet they have been employed to hide the light, and eat out the spirit of the New Testament: so that, taken along with those errors, it turns out to be not only a dead, but a killing and destroying letter, instead of a ministration of life; every member thereof being, as it were, disjointed and broken; as, if you let an error escape you in the first figures of a calculation, it will cause the whole sum to turn out a falsehood, however painfully the *operations* are carried on after-

wards; or, as the physicians say, an error in the first concoction cannot be rectified in any after process of digestion. But when the Psalms are considered as spoken of Christ, or as Christ speaking in them, we behold the love of God, surrounded and guarded with all the terrors of his wrath, blazing forth in the face of Jesus, in whom we see God all light, and no darkness at all, even perfectly well pleased through the blood of the atonement; so that we may come boldly forward, and worship with enlarged hearts.

Had our critics and commentators laboured with equal diligence, to find out and shew the relation the Psalms have to the New Testament, as they have done to edify us with the penners, and particular occasions and times when they were written, and the sense which either ancient or modern Jews, and those called primitive fathers, have put upon them, the church might have rejoiced in their labours; but, as they neither stand forth so many maskers (alas! there are few exceptions) of the face of Jesus, if you have got a glimpse of that face, how can you look upon those who have been endeavouring to hide the glory thereof from your view, by casting on the ancient vails—but with the greatest thankfulness to him, who, commanding the light to shine out of darkness, hath enlightened your dark mind with his glory! while, at the same time, you cannot but look upon them with the same *kind of* emotion, as if you had stood in the daring

olomon in the court of the temple, at the de-
tion thereof, beholding the offerings accept-
and the glory of the Lord filling the whole
se; and then beheld a band of drunken
sts, running, raking, and scavenging toge-
; with might and main, all the ashes about
place, with the filth and dung of the slain
ts, and then throwing them all in a heap
n the altar, smothering the heavenly fire,
polluting the sacrifices! Their design per-
s was to feed the fire with fuel, and lay on
e sacrifices according to the law; but what of
, if in their madness and wine they cast on
g? Let God be true, and every man a liar.
his method of interpretation hold, which al-
s only the apostles to give their sense of the
lms, holding every other sense whatsoever
ign and spurious, as many as hold it, not to
ak of many obvious advantages they may en-
, will be delivered from two great evils; 1*st*,
at countenance and authority alledged from
Psalms to establish the righteousness of a
ful creature, where the Holy Ghost had esta-
hed the everlasting righteousness of God.
y, They will be delivered from that manifold
d of confusion which has been established on
alse view of the Psalms, where the Holy Ghost
l established that faith which is of his own
t and operation, which he defines and mani-
ts where it is, the evidence or assurance of
ngs *not seen, the substance* of things hoped

for. Where is this evidence, where is this substance to be found? Even in the hearts where they are, and no where else. What a general absurdity, then, is that which they call a general faith? Is not the truth of God, or object of faith, one particular individual truth or object? Is not all faith particular? fixed and determined to the particular individual subject wherein it is, however extensive the truth or object of belief be? Certainly. You believe, and see, and hear, and love, and live, in yourself alone, and not in another: neither indeed can it be otherways. If this be so, is it not truly an affecting thing to see those, whom in many respects you would incline to say 'God speed' to,—ranking themselves under different heads and denominations; maintaining on the one side, That justifying and saving faith is a persuasion, that Christ died for you in particular, and that you through his blood shall be saved;—and this same is their appropriating act, whereby, they say, Christ becomes theirs! as if the Scripture had any where said so—as if you could be saved through the belief of any thing but what the Scripture hath said; which is true, whether you believe it or not—as if a blind person could receive his sight, a deaf person his hearing, a dead person his life, (the cases are quite parallel) by a persuasion that they saw, heard, and lived—while, in opposition to this false doctrine, it is as falsely as zealously maintained on the other side, That a

person may be very well assured or persuaded of the truth of the testimony concerning Jesus, (which persuasion or assurance they compare to one end of an arch founded upon a rock) and yet at the same time remain in great doubt concerning his own particular interest in Jesus; which latter thing they compare to the other end of the foresaid arch founded upon the sand. —Well, how shall this end also be established? By your self-denied obedience, say they; by your continued subjection to the gospel. How shall I know this same self-denied obedience, this continued subjection to the gospel, except I know the principle from whence they proceed? for if I do not bring forth my fruits to the glory of my own Father and God, in the name of the Lord Jesus, as sanctified, washed, justified, and by the spirit of adoption crying, 'Abba, Father,' I can never conclude they are proofs of my obedience and subjection to the gospel.—These fruits do not flow merely from the relation subsisting between God and me, but from that relation known; and the fruits are not the means whereby the relation is known, but acknowledged; as it is written, 'Hereby acknowledge we,' (as it may be rendered,) 'that we have passed from death to life, because we love the brethren.' Take away the knowledge, the certain knowledge of my own personal relation, union, interest, communion with God; and you dry up, at the same time, all the springs of my

self-denial and obedience, or painful labo
love. Can I obey, unless I love? Can I,
unless I am loved, and know that I am lo
Says one, Would to God, I were as certai
my own particular interest in Christ, as I a
the truth of the gospel in general! Did that
know what he was saying, he would have
cisely the same assurance and certainty o
own particular interest in Christ, as of th
neral truth of the gospel: for is it not wri
'Christ is the end of the law for righteo
'to every one that believeth.' Believeth! W
even what is there said, that 'Christ i
'end of the law.' Do you know you be
or understand, according to the testimony
you call the general truth? the conclusi
as direct upon you for your own particul
terest therein: for they who believe, b
not in general, but in particular; even
person ever saw the light in general for o
and was blind himself: so no person ha
ground to believe there is salvation for o
but he has the same evidence it is to hi
And those people, who say they believe th
salvation for others, according to the gospe
say they doubt of their own interest therei
evidently lie; they do not understand what
pretend to believe: for no person can be
without being conscious or certain, that he
self in particular believes. They ask yo
assurance of the essence of faith? They

as well ask you, if the sun be of the essence of the sun? for what is faith but the assurance God gives one through his word by the Spirit? and this being particular in a person's own self, and not in another, he has as much assurance that he believes, when he believes, as that he sees, hears, lives, loves, hates, desires, rejoices, &c. when he is in very deed so affected; which affections he hath no manner of evidence for, but that he is conscious of his being so affected: and yet it is not by persuading himself that he is so affected, that he really is so; but, being so affected, it is impossible but he must have a consciousness or persuasion of his being so. Says another, in one of his dissertations lately published, All faith must indeed include something particular in the nature of it. He gives you an instance in the believer of the law and its threatenings, which, says he, strike the person in particular, as if he himself were the very one pointed at; even so with regard to the gospel he believes—not that his sins are actually forgiven him, and that he shall be saved—but that there is mercy and forgiveness with God for sinners in general, and that he may be saved, or something to that purpose. Who taught him to say so of a believer of the gospel? Not the Holy Ghost: for he says, 1 John ii. 12. 'I 'write unto you, little children, because your 'sins are forgiven you for his name's sake'—and verse 21. 'I have not written to you, be-

'cause ye know not the truth, but because ye 'know it, and that no lie is of the truth.' Says another, the patron of his own story, about an official Saviour to all mankind who shall be saved and damned; These words, 1 Cor. 1. 30. 'Christ made to you of God wisdom, righteous-'ness,' &c. are not absolutely to be understood of the saints and faithful at Corinth and other places, but in a qualified sense: thus, he is made so by office; if you apply to him, he will be made so; not that he is already actually made so; but he is so officially to all mankind [illegible] indefinitely, their Goel, their Kinsman-Redeem-er. God deliver whom he will deliver from such abominations! which are the more dangerous, the liker they are to the truth; even as forged money or bills receive all their currency from their being the more exactly counterfeited. —These forgeries and counterfeits of faith have not been mentioned in this place, but for the sake of the truth, which, by their currency, is greatly sunk and debased. If it had been possible, the falsehoods they maintain about [illegible] and the Psalms, &c. had been mentioned with the persons or parties who maintain them at [illegible]; and if some find themselves more exactly delineated than they would wish—if the cap fit them, they are welcome to wear it—if it do not, there is no harm done, they are not the persons meant. —But as men, and sects of men, have given the *stamp* and authority of their respective names

and sects to their notions and nostrums, these behoved to be described by such stamps and marks as they were not ashamed to give them. And he ought to be ashamed, who would be ashamed or afraid to expose, as far as in him lies, whatever is found in opposition to the truth of God.

Here observe, notwithstanding the paragraph may appear somewhat disjointed, that though the assurance of faith and the assurance of hope be indeed most justly distinguished, as differing in nature one from another, yet the distinction and foundation of it, which some men make between them, is evidently weak and ridiculous, being the most foreign thing in the world from the meaning of the Holy Ghost, who does not even insinuate, (as those men say he declares,) that the assurance of hope is less certain than the assurance of faith, but only that the assurance of hope regards the good thing as *certainly to come*, which the assurance of faith regardeth as *certainly true*: so that the assurance of faith, or the good hope through grace, is not opposed to, or distinguished from, the *certainty*, but the *futurity* only, of the good thing to come, which is equally the object of the hope and faith, and of the hope, because first of the faith: so that the assurance of hope, were there any degrees in the case, is rather an advance upon the assurance of faith, than a less or more uncertain thing; seeing, by the grace of faith, whatever good thing one looks upon to be true, by the *grace of hope*, with equal assurance, *he looks for (if* absent) to come; so that,

'Jesse; the *Root* and *Offspring* of David; the 'Branch; the *Good Olive;* the TREE of LIFE in 'the midst of the paradise of God, and on *either side* 'of the *river*, which beareth twelve manner of fruits, 'and *yieldeth fruit every month;* and whose *leaves* 'are for the healing of the nations,' *&c.* We find the Lord himself also, in the same parabolical style, addressing his disciples to the following purport, 'Now are ye clean through the word which I have 'spoken unto you. Abide in me, and I in you. 'As *the branch* cannot bear fruit of itself, except it 'abide in *the vine;* no more can ye, except ye abide 'in me. I am *the* VINE, ye are the branches; he 'that abideth in me, and I in him, the same bring-'eth forth much fruit: for without me ye can do 'nothing.'—And, on other occasions, dropping the figure, 'My meat is to do the will of him that sent 'me, and to finish his work—Lo, I come to do thy 'will, O my God; yea, thy law is within my heart 'Father, the hour is come; glorify thy Son, that 'thy Son also may glorify thee—I have glorified 'thee on the earth; I have finished the work which 'thou gavest me to do. And now, O Father, glo-'rify thou me with thine own self, with the glory 'which I had with thee before the world was.'—For this, in answer to his prayer, 'he was raised from 'the dead, crowned with glory and honour, and 'highly exalted, and a name given him, which is 'above every name; that at the name of JESUS 'every knee should bow, of things in heaven, and 'things in earth, and things under the earth; and 'that every tongue should confess that Jesus Christ 'is Lord, to the glory of God the Father.'——Thus the Son, who became the servant of the Father to bring many sons and daughters to glory, was recompensed, made most blessed for ever, and exceedingly glad with his Father's countenance—Now, surely, such a character, and such a blessedness, as the legal due *reward* of that character, must originally, and in the first instance, belong to the Son of God,

considered personally, or by himself; and to others only by way of imputation, communication, and derivation from him: for to whom, besides him alone, of all the sons of Adam, will such a character and *blessedness* otherways apply? For, separate from him, and as they are in themselves, the verdict of JEHOVAH stands thus declared and confirmed against them all; 'There is *none righteous, no not one.*' Neither can they be justified in his sight by the deeds of the law: 'for by the law is the knowledge of sin.' They are all under the curse, shut up by the law under sin, under wrath, *&c.* But, though this be the situation of all who believe not the gospel, yet 'by him all who do believe it are 'justified from all things from which they could 'not be justified by the law of Moses.' Thus his people all become righteous, as the prophet speaks, not indeed through works of righteousness done by themselves, but 'through the righteousness of God, 'which is by the faith of Jesus Christ to all, and 'upon all them that believe,' who are 'justified 'freely by his grace through the redemption that 'is in Jesus Christ'—who is made of God the end 'of the law for righteousness' (or personal justification) 'to every one that believeth'—as it is written, 'If thou shalt confess with thy mouth the Lord 'Jesus, and shalt believe in thine heart that God 'hath raised him from the dead, thou shalt be 'saved. For with the heart man believeth unto 'righteousness, and with the mouth confession is 'made unto salvation.'—In singing this Psalm, therefore, the true worshippers are directed to rejoice in CHRIST JESUS their Mediator, Advocate, and Forerunner, who for them magnified the law, and made it honourable, by redeeming them from the curse thereof with his own blood; and, being now through the knowledge of the truth set everlastingly beyond the reach and fear of condemnation by the law, they are taught to consider it in the hand of the Mediator, as 'the royal law of

'liberty;' to reverence it, to love it, and to obey it; not with terror, as slaves trembling for fear of damnation, nor with mercenary considerations, as hirelings working for the wages of eternal life, but with the pure, generous affections of love, gratitude, and joy, before the Lord their Saviour, who hath redeemed them, not only from the curse of the law, but also from all such unhallowed and dispiriting meditations concerning it; constrained by his love to hate evil, and to give thanks at the remembrance of his holiness; while, with holy heart-subduing awe, astonished and amazed at such sovereign, distinguishing mercy, manifested towards themselves, they behold the terrors of the Lord falling dreadful upon all the fearful and unbelieving, and overwhelming them with eternal perdition.—So shall it fare with all those whom death, in an evil hour, shall surprise without faith, and so without Christ, 'without God, 'without hope in the world.—*Like chaff*, they shall be *driven away*, in the judgment, and burnt with everlasting fire; whereas those, who are in union with Christ by the faith of his resurrection, shall, *like the palm-tree*, flourish evermore: because he liveth, who is the Lord their Righteousness, from whom their fruit is found, they shall live also, and live with God. —Upon the whole, it may be observed, that the same distinct line of interpretation runs visibly, like a beam of light, through the otherways utterly impenetrable darkness and obscurity of all the prophetic writings, but most eminently through the whole book of Psalms; dispelling the clouds of erroneous representation, and clearly discovering the glory of God, as it shines, and ever shone, in the face of Jesus; and darting, into every wise and understanding heart, the instructions and consolations of the Holy Ghost. See particularly, among many others, these following Psalms, *viz.* iii. iv. v. xv. xvi. xvii. xxiii. xxiv. xxv. xxvi. xxxv. xl. *&c.* but especially the cxix. throughout—All of which, as shall be shown in the

roper place, belong to the same class, and must, of onsequence, be opened by the same key.

Th' eternal perfect blessedness
Of David's LORD *and* SON,
Whose everlasting righteousness
For us the blessing won,
Let all the churches sweetly sing!
And chaunt aloud their joy!
The LORD, EMMANUEL, *is our King;*
He'll death and hell destroy.

1 THAT man hath perfect blessedness
Who walketh not astray
In counsel of ungodly men,
Nor stands in sinners' way,
Nor sitteth in the scorner's chair:
2 But placeth his delight
Upon God's law, and meditates
On his law day and night.

3 He shall be like a tree that grows
Near planted by a river,
Which in his season yields his fruit,
And his leaf fadeth never:
And all he doth shall prosper well.
4 The wicked are not so;
But like they are unto the chaff,
Which wind drives to and fro.

5 In judgment therefore shall not stand
Such as ungodly are;
Nor in th' assembly of the just
Shall wicked men appear.
6 For why? The way of godly men
Unto the Lord is known:
Whereas the way of wicked men
Shall quite be overthrown.

PSALM II.

This Psalm stands in the front of a large catal of parallel ones, all evidently supposing, or exp ly, as here, declaring and ascertaining, accordin Rom. i. 4. the divine, eternal Sonship, character, office of Jesus Christ, the King of glory, in his diatorial kingdom of grace and truth; the ble ness of his faithful subjects; and the utter dest tion of all his enemies, the unbelievers, who wil have him to reign over them, Luke xix. 14. Act 25. and xiii. 33. Heb. i. 5. and v. 5.

Among many others, wherein the expressio various, but the sense undeniably the same, the lowing Psalms are parallel with this, and set be all possibility of controversy with regard to their ject; as any one, who will be determined by Holy Ghost's public and infallible interpretati the New Testament, may clearly perceive by ing them over, and consulting the marginal r ences as he goes along; *viz.* the two next, xvi. xx. xxi. xxii. xxiv. xxix. xlv. xlvi. xlvii. xlviii. lxi. lxiii. lxviii. lxxii. lxxxix. xci. xciii. xcvi. x xcviii. xcix. cviii. cx. cxlv. and cxlix.

Messiah rais'd again from death,
Declar'd the Son of God—
Kiss ye the Son—*prevent his wrath—*
Or feel his iron rod:
For those the Saviour who despise,
And his salvation scorn,
Exil'd for ever from the skies,
Must mourn in hell forlorn.

1 WHY rage the heathen? and vain thi
Why do the people mind?
2 Kings of the earth do set themselves,
And princes are combin'd,
To plot against the Lord, and his
Anointed, saying thus,

3 Let us asunder break their bands,
And cast their cords from us.

4 He that in heaven sits shall laugh;
The Lord shall scorn them all.
5 Then shall he speak to them in wrath,
In rage he vex them shall.
6 Yet, notwithstanding, I have him
To be my King appointed;
And over Sion, my holy hill,
I have him King anointed.

7 The sure decree I will declare;
The Lord hath said to me,
Thou art mine only Son; this day
I have begotten thee.
8 Ask of me, and for heritage
The heathen I'll make thine;
And, for possession, I to thee
Will give earth's utmost line.

9 Thou shalt, as with a weighty rod
Of iron, break them all;
And, as a potter's sherd, thou shalt
Them dash in pieces small.
10 Now, therefore, kings, be wise; be taught,
Ye judges of the earth:
11 Serve God in fear, and see that ye
Join trembling with your mirth.

12 Kiss ye the Son, lest in his ire
Ye perish from the way,
If once his wrath begin to burn:
Bless'd all that on him stay.

PSALM III.

The last Psalm, as was already observed in the illustration thereof, perfectly ascertains the meaning

of this and the following one—Both whereof are remarkably similar, in spirit and expression, to Psalm xxvii.—The attentive reader, who enters into these views, will find abundance of pleasure and profit, by tracing out and discovering the innumerable and surprising parallels, that run through the whole divine effusions of the one Spirit breathing in the Psalms, and prophecying of all the then future things, now past, and accomplished in Messiah our King. Blessed are they who are honoured to look within the veil, and to behold his glory.

Clap, clap your hands, exult, and sing,
Ye saints, for evermore!
For death's bereaved of his sting,
And hell's dominion's o'er:
Messiah, coping with his foes,
O'ercame by prayer and pow'r:
He laid him down, he slept, he rose;
But death did them devour.

1 O LORD, how are my foes increas'd!
Against me many rise.
2 Many say of my soul, For him
In God no succour lies.
3 Yet thou my shield and glory art,
Th' uplifter of mine head.
4 I cried, and, from his holy hill,
The Lord me answer made.

5 I laid me down and slept, I wak'd;
For God sustained me.
6 I will not fear though thousands ten
Set round against me be.
7 Arise, O Lord; save me, my God;
For thou my foes hast stroke
All on the check-bone, and the teeth
Of wicked men hast broke.

8 Salvation doth appertain
Unto the Lord alone:

Thy blessing, Lord, for evermore
Thy people is upon.

PSALM IV.

BESIDES what has been already observed in the respective illustrations of the three foregoing Psalms, it ought, for the honour and further ascertainment of the meaning of this Psalm, with its parallels, to be remarked, that it contains in its own bosom one peculiar, decisive characteristic evidence of its divine Author, as the only speaker therein: For who besides the King of glory alone, 'who is God over all, blessed 'for ever,' can, with any propriety, be supposed to use such an expostulation as this, 'O ye sons of men, 'how long will ye turn my glory into shame? 'How long will ye love vanity, and seek after leas-'ing? Selah.'—So expostulates the eternal Wisdom, the uncreated Word, Prov. i. 22. 'How long, 'ye simple ones, will ye love simplicity? and the 'scorners delight in their scorning, and fools hate 'knowledge? Turn you at my reproof. Behold, 'I will pour out my Spirit unto you; I will make 'known my words unto you.'—Thus also, the enemies of this King are directly charged with 'chang-'ing their glory into the similitude of an ox that 'eateth grass,' Psalm cvi. 20.—In the same derisive strain, they are upbraided by the Lord God, Jer. ii. 11. 'Hath a nation changed their gods, which 'yet are no gods? but my people have changed 'their glory for that which doth not profit.'—And, Rom. i. 22. it is said, 'They became vain in their 'imaginations, and their foolish heart was darkened. 'Professing themselves to be wise, they became 'fools; and changed the glory of the incorruptible 'God into an image made like to corruptible man, 'and to birds, and to four-footed beasts, and to 'creeping things.'—And, last of all, though these

were the figures, or outward signs, the spirit of worship thereby signified was the devil; for so expressly asserted by the apostle, 1 Cor. x. 20. 'say, that the things which the Gentiles sacr 'they sacrifice to devils, and not to God.'—Opp to this false object of worship, become almost versal among the nations, we behold the one, li and true God, declaring himself 'the Just God 'Saviour, the Lord, besides whom there is no 'in whom all the seed of Israel shall be just 'and shall glory.' Is. xlv. 20, &c. compared John xvii. 3. Rom. iii. 26. 1 Cor. viii. 5, 6. 1 John v. 12.

Christ glories in his grand employ;
Fools glory all in vain—
The highest pleasures they enjoy
Decay—but his remain:
He boldly to his Father cries;
The Father hears his Son,
And gives him from the grave to rise—
The prize his valour won.

1 GIVE ear unto me when I call,
God of my righteousness:
Have mercy, hear my pray'r; thou hast
Enlarg'd me in distress.
2 O ye the sons of men! how long
Will ye love vanities?
How long my glory turn to shame,
And will ye follow lies?

3 But know, that for himself the Lord
The godly man doth chuse:
The Lord, when I on him do call,
To hear will not refuse.
4 Fear, and sin not; talk with your heart
On bed, and silent be.

5 Off'rings present of righteousness,
And in the Lord trust ye.

6 O who will shew us any good?
Is that which many say:
But of thy countenance the light,
Lord, lift on us alway.

7 Upon my heart, bestow'd by thee,
More gladness I have found
Than they, ev'n then, when corn and wine
Did most with them abound.
8 I will both lay me down in peace,
And quiet sleep will take;
Because thou only me to dwell
In safety, Lord, dost make.

PSALM V.

To ascertain the speaker, and consequently the meaning of this Psalm also, it is only necessary to consider, if it can be any other than the very Christ of God, who boldly builds his plea for acceptance upon justice, which hath no pleasure in sin, but hateth all the workers of iniquity.—These, under the notion of his enemies, from whom he prays to be separated and delivered, he describes, as explained, Rom. iii. 13. imprecating and denouncing vengeance against them for their rebellion against God; and concludes with encouraging, and announcing the blessedness of those who put their trust in the Lord, according to his own peculiar prerogative, being the Judge of all, and having all power in heaven and earth in his hand, that those whom he blesseth may be blessed, and those whom he curseth may be cursed.

Messiah pleads, and gains his plea
In perfect righteousness;
But, lo! from him, confounded flee
The foes of holiness:

For unbelief in Tophet ends,
And everlasting woes;
Whereas Messiah's faithful friends
With him to heaven shall go.

1 GIVE ear unto my words, O Lord,
My meditation weigh.
2 Hear my loud cry, my King, my God
For I to thee will pray.
3 Lord, thou shalt early hear my voice;
I early will direct
My pray'r to thee; and, looking up,
An answer will expect.

4 For thou art not a God that doth
In wickedness delight;
Neither shall evil dwell with thee,
5 Nor fools stand in thy sight.
All that ill-doers are thou hat'st;
6 Cutt'st off that liars be:
The bloody and deceitful man
abhorred is by thee.

7 But I into thy house will come
In thine abundant grace;
And I will worship in thy fear
Toward thy holy place.
8 Because of those mine enemies,
Lord, in thy righteousness
Do thou me lead; do thou thy way
Make straight before my face.

9 For in their mouth there is no truth,
Their inward part is ill;
Their throat's an open sepulchre,
Their tongue doth flatter still.
10 O God, destroy them; let them be
By their own counsel quell'd:
Them for their many sins cast out,
For they 'gainst thee rebell'd.

But let all joy that trust in thee,
And still make shouting noise;
For them thou sav'st: let all that love
Thy name in thee rejoice.
For, Lord, unto the righteous man
Thou wilt thy blessing yield:
With favour thou wilt compass him
About, as with a shield.

PSALM VI.

In this Psalm also, there is only one speaker; and as being himself altogether free from unrighteness, has authority to say, 'Depart from me, all workers of iniquity; for the Lord hath heard the voice of my weeping.'—These words, cited from and other Psalms, are spoken by the Lord, Matth. 23. If any dubiety still remain in your mind erning the person who saith these things, con- Heb. v. 7. Phil. ii. 6. John v. 22. Matth. vii. 23. xxv. 41.

When smitten by his Father's rod,
In his deep agony,
Oppress'd, and lab'ring with the load
Of our iniquity,
Behold, the Lamb of God implores
Deliv'rance not in vain:
Both death and hell he overpow'rs,
And loads his foes with pain.

LORD, in thy wrath rebuke me not;
Nor in thy hot rage chasten me.
Lord, pity me, for I am weak:
Heal me, for my bones vexed be.
My soul is also vexed sore:
But, Lord, how long stay wilt thou make?
Return, O Lord, my soul set free;
O save me, for thy mercies' sake.

5 Because those that deceased are
Of thee shall no remembrance have;
And who is he that will to thee
Give praises lying in the grave?
6 I with my groaning weary am,
I also all the night my bed
Have caused for to swim; and I
With tears my couch have watered.

7 Mine eye, consum'd with grief, grows
Because of all mine enemies.
8 Hence from me, wicked workers all;
For God hath heard my weeping cries
9 God hath my supplication heard,
My pray'r received graciously.
10 Sham'd and sore vex'd be all my foes,
Sham'd and back turned suddenly.

Another of the same.

1 IN thy great indignation,
O Lord, rebuke me not;
Nor on me lay thy chast'ning hand
In thy displeasure hot.
2 Lord, I am weak, therefore on me
Have mercy, and me spare:
Heal me, O Lord, because thou know
My bones much vexed are.

3 My soul is vexed sore: but, Lord,
How long stay wilt thou make?
4 Return, Lord, free my soul; and save
Me, for thy mercies' sake.
5 Because of thee in death there shall
No more rememb'rance be:
Of those that in the grave do lie,
Who shall give thanks to thee?

6 I with my groaning weary am,
And all the night my bed

I caused for to swim; with tears
my couch I watered.
7 By reason of my vexing grief
Mine eye consumed is;
It waxeth old, because of all
That be mine enemies.

8 But now, depart from me, all ye
That work iniquity;
For why? the Lord hath heard my voice.
When I did mourn and cry.
9 Unto my supplication
The Lord did hearing give;
When I to him my prayer make,
The Lord will it receive.

10 Let all be sham'd and troubled sore
That en'mies are to me;
Let them turn back, and suddenly
Ashamed let them be.

PSALM VII.

If the following paraphrase * of this Psalm, as spoken in the person of Messiah the Lord, shall not seem to carry its own evidence in its bosom, the considerate reader will be pleased to consult, among others, these few parallels, with their respective evidences, *viz.* Psal. ix. x. xviii. xxxv. xliv. and xciv.

Messiah pleads his innocence,
And prays his cause may fail,
If e'er he gave a just offence,
Or harm'd the public weal;
But, lo, the Lord attests his cause,
And magnifies the same;

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* See Note, page 94.

While sin on sinners vengeance draws,
And clothes them o'er with shame.

1 O LORD my God, in thee do I
My confidence repose:
Save and deliver me from all
My persecuting foes;
2 Lest that the enemy my soul
Should, like a lion, tear,
In pieces rending it, while there
Is no deliverer.

3 O Lord my God, if it be so
That I committed this;
If it be so that in my hands
Iniquity there is:
4 If I rewarded ill to him
That was at peace with me;
(Yea, ev'n the man that without cause
My foe was I did free;)

5 Then let the foe pursue and take
My soul, and my life thrust
Down to the earth, and let him lay
Mine honour in the dust.
6 Rise in thy wrath, Lord, raise thyself,
For my foes raging be;
And, to the judgment which thou hast
Commanded, wake for me.

7 So shall th' assembly of thy folk
About encompass thee:
Thou, therefore, for their sakes, return
Unto thy place on high.
8 The Lord he shall the people judge;
My judge, JEHOVAH, be,
After my righteousness, and mine
Integrity in me.

9 O let the wicked's malice end;
But stablish steadfastly

The righteous: for the righteous God
The hearts and reins doth try.
10 In God, who saves th' upright in heart,
Is my defence and stay.
11 God just men judgeth, God is wroth
With ill men ev'ry day.

12 If he do not return again,
Then he his sword will whet;
His bow he hath already bent,
And hath it ready set:
13 He also hath for him prepar'd
The instruments of death;
Against the persecutors he
His shafts ordained hath.

14 Behold, he with iniquity
Doth travail, as in birth;
A mischief he conceived hath,
And falsehood shall bring forth.
15 He made a pit, and digg'd it deep,
Another there to take;
But he is fall'n into the ditch
Which he himself did make.

16 Upon his own head his mischief
Shall be returned home;
His vi'lent dealing also down
On his own pate shall come.
17 According to his righteousness
The Lord I'll magnify;
And will sing praise unto the name
Of God that is most high.

PSALM VIII.

THIS Psalm, similar in spirit and subject to the iid with its parallels, as explained, Matth. xi. 25. and xxi. 16. 1 Cor. i. 27. Heb. ii. 6, 7. and 1 Cor.

xv. 27. clearly ascertains and demonstrates the Lord Jesus Christ also to be the subject of Psalms cxlii. and cxlviii. with others referred to the student. As to the meaning or spirit of these universal expressions, 'All sheep and oxen,' &c. being made subject to Christ, consult Isa. lx. with its parallels, as interpreted in New-Testament language, without figure or parable; according to the words of the Lord, 'All that the Father hath given me, shall come unto me'—and 'All power in heaven and earth is given unto me.'—And, speaking to the Father, John xvii. 4. 'Thou hast given him (the Son) power over all flesh, that he might give eternal life to as many as thou hast given him.'

N. B. As some inconsiderate persons have not been wanting, who have thought proper to controvert the view here given of this Psalm, and most absurdly to apply it to Adam; I shall here quote the words of the prophet, above referred to, at length—'The abundance of the sea shall be converted unto thee; the forces of the Gentiles shall come unto thee. The multitude of camels shall cover thee, the dromedaries of Midian and Ephah; all they from Sheba shall come: they shall bring gold and incense, and they shall shew forth the praise of the Lord. All the flocks of Kedar shall be gathered together unto thee; the rams of Nebaioth shall minister unto thee: they shall come up with acceptance on mine altar, and I will glorify the house of my glory;' Isa. lx. 5, 6, 7. To the same purpose in other places, 'The lion and the lamb shall lie down together; and the child shall *play on the hole* of the asp,' &c.—Meaning, that people 'of all tongues, kindreds, nations, and languages, barbarians, Scythians, bond and free,' represented by these figures, shall, by the everlasting gospel, be subdued and converted to the kingdom of the Messiah; who, in point of authority, commission, and power, is the Lord and Heir of all things, reigning at the Father's right hand, till his enemies be made his footstool; but all things are not yet su-

tually subdued by their Lord, nor shall they all in fact be put under him, until the time of the restoration of all things, when the last enemy, death, shall be destroyed, and death and hell shall be cast into the lake which burneth with fire and brimstone; when the kingdom shall be delivered up to the Father, and God shall be all in all.

Messiah, bless'd for evermore,
Ye sons of God, exalt, adore;
Ascribe to him the glory due;
For he the kingdom won for you:
Behold, his Godhead stands confest,
Of all his Father's pow'r possest:
Let heav'n, and earth, and seas, and all,
Under his feet subjected fall.

1 HOW excellent in all the earth,
Lord, our Lord, is thy name!
Who hast thy glory far advanc'd
Above the starry frame.
2 From infants' and from sucklings' mouth
Thou didest strength ordain,
For thy foes cause, that so thou might'st
Th' avenging foe restrain.

3 When I look up unto the heav'ns,
Which thine own fingers fram'd,
Unto the moon, and to the stars,
Which were by thee ordain'd;
4 Then say I, What is man, that he
Remember'd is by thee?
Or what the son of man, that thou
So kind to him should'st be?

5 For thou a little lower hast
Him than the angels made;
With glory and with dignity
Thou crowned hast his head.
6 Of thy hands' works thou mad'st him lord,
All under's feet didst lay;

7 All sheep and oxen, yea, and beasts
That in the field do stray;

8 Fowls of the air, fish of the sea,
All that pass through the same.

9 How excellent in all the earth,
Lord, our Lord, is thy name!

PSALM IX.

To justify the interpretation of this Psalm, as spoken in the person of the Messiah, according to the paraphrase,* the reader will do well to consider the text; and so let him judge, if it would not be absurd to interpret it otherwise. But, if that does not satisfy him, let him consult the parallels, particularly Psalms xxxv. and lvii.

Exalted to his Father's throne,
And reigning by his pow'r,
Messiah, who the kingdom won,
Shall Antichrist devour:
Nor man, nor spirit shall escape,
Against him who rebel;
For Antichrist, in ev'ry shape,
Must be consigned to hell.

1 LORD, thee I'll praise with all my heart,
Thy wonders all proclaim.

2 In thee, most High, I'll greatly joy,
And sing unto thy name.

3 When back my foes were turn'd, they fell,
And perish'd at thy sight:

4 For thou maintain'dst my right and cause;
On throne sat'st judging right.

5 The heathen thou rebuked hast,
The wicked overthrown;

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* See Note, page 94.

Thou hast put out their names, that they
may never more be known.
6 O en'my! now destructions have
An end perpetual:
Thou cities raz'd, perish'd with them
Is their memorial.

7 God shall endure for aye; he doth
For judgment set his throne;
8 In righteousness to judge the world,
Justice to give each one.
9 God also will a refuge be
For those that are oppress'd;
A refuge will he be in times
Of trouble to distress'd.

10 And they that know thy name, in thee
Their confidence will place:
For thou hast not forsaken them
That truly seek thy face.
11 O sing ye praises to the Lord
That dwells in Sion hill;
And all the nations among
His deeds record ye still.

12 When he enquireth after blood,
He then rememb'reth them:
The humble folk he not forgets
That call upon his name.
13 Lord, pity me; behold the grief
Which I from foes sustain;
Ev'n thou, who from the gates of death
dost raise me up again;

14 That I, in Sion's daughter's gates,
May all thy praise advance;
And that I may rejoice always
In thy deliverance.
15 The heathen are sunk in the pit
Which they themselves prepar'd;

And in the net which they have hid
Their own feet fast are snar'd.

16 The Lord is by the judgment known
Which he himself hath wrought:
The sinners' hands do make the snares
Wherewith themselves are caught.
17 They who are wicked into hell
Each one shall turned be;
And all the nations that forget
To seek the Lord most high.

18 For they that needy are shall not
Forgotten be alway;
The expectation of the poor
Shall not be lost for ay.
19 Arise, Lord, let not man prevail;
Judge heathen in thy sight:
20 That they may know themselves but men
The nations, Lord, affright.

PSALM X.

Concerning this Psalm, nothing more need said, but that it is evidently a continuation of last; with this further evidence of its meaning, it begins in terms precisely parallel with the Psalm, and issues, like it, in the perfect victory, eternal reign, of the Messiah with his saints, trasted with the final and fearful overthrow of the powers of antichristian darkness; which be completely accomplished only at the resurre of the just, and the restoration of all things, w death and hell shall be cast into the lake w burneth with fire and brimstone, and the medi rial kingdom delivered up to the Father, that may be all in all.

Messiah, suffering for a while,
And sore beset with woes,
Repels the pow'r, the pride, the guile,
Of all his spiteful foes;
But, raised by the Lord, on high,
His King for evermore,
Gives all his friends, eternally,
Aloft with him to soar.

1 WHEREFORE is it that thou, O Lord,
Dost stand from us afar?
And wherefore hidest thou thyself
When times so troubl'ous are?
2 The wicked in his loftiness
Doth persecute the poor:
In these devices they have fram'd
Let them be taken sure.

3 The wicked of his heart's desire
Doth talk with boasting great;
He blesseth him that's covetous,
Whom yet the Lord doth hate.
4 The wicked, through his pride of face,
On God he doth not call;
And in the counsels of his heart
The Lord is not at all.

5 His ways they always grievous are;
Thy judgments from his sight
Removed are; at all his foes
He puffeth with despight.
6 Within his heart he thus hath said,
I shall not moved be;
And no adversity at all
Shall ever come to me.

7 His mouth with cursing, fraud, deceit,
Is fill'd abundantly;
And underneath his tongue there is
Mischief and vanity.

8 He closely sits in villages;
He slays the innocent·
Against the poor that pass him by
His cruel eyes are bent.

9 He, lion-like, lurks in his den;
He waits the poor to take;
And when he draws him in his net,
His prey he doth him make.
10 Himself he humbleth very low,
He croucheth down withal,
That so a multitude of poor
May by his strong ones fall,

11 He thus hath said within his heart,
The Lord hath quite forgot;
He hides his countenance, and he
For ever sees it not.
12 O Lord, do thou arise; O God,
Lift up thine hand on high:
Put not the meek afflicted ones
Out of thy memory.

13 Why is it that the wicked man
Thus doth the Lord despise?
Because that God will it require
He in his heart denies.
14 Thou hast it seen; for their mischief
And spite thou wilt repay:
The poor commits himself to thee;
Thou art the orphan's stay.

15 The arm break of the wicked man,
And of the evil one;
Do thou seek out his wickedness,
Until thou findest none.
16 The Lord is king through ages all,
Ev'n to eternity;
The heathen people from his land
Are perish'd utterly.

17 O Lord, of those that humble are
Thou the desire didst hear;
Thou wilt prepare their heart, and thou
To hear wilt bend thine ear;
18 To judge the fatherless, and those
That are oppressed sore:
That man, that is but sprung of earth,
May them oppress no more.

PSALM XI.

See the illustration of Psalm lxxv.

Messiah's foes against him rise;
But he defies them all,
And fearless to his mountain flies,
From whence he sees them fall:
For his foundation stands secure,
The righteousness of God;
While they the fiercest strokes endure
Of God's avenging rod.

1 IN the Lord do put my trust;
How is it then that ye
Say to my soul, Flee, as a bird,
Unto your mountain high?
2 For, lo, the wicked bend their bow,
Their shafts on string they fit,
That those who upright are in heart
They privily may hit.
3 If the foundations be destroy'd,
What hath the righteous done?
4 God in his holy temple is,
In heaven is his throne:
His eyes do see, his eyelids try
5 Men's sons. The just he proves:
But his soul hates the wicked man,
And him that vi'lence loves.

6 Snares, fire and brimstone, furious storm
On sinners he shall rain;
This, as the portion of their cup,
Doth unto them pertain.
7 Because the Lord most righteous doth
In righteousness delight;
And with a pleasant countenance
Beholdeth the upright.

PSALM XII.

THIS Psalm, like the last, abundantly pla itself, needs no particular illustration; only th dicious reader will consult the marginal referen

The Prince Messiah intercedes
For his own elect faithful race;
But prays to quash the impious deeds
Of all the scorners of his grace:
Though hypocrites may reign a while,
Advanc'd to fame by this world's god;
The Lord at length shall judge the vile,
And smite them with his iron rod.

1 HELP, Lord, because the godly man
Doth daily fade away;
And from among the sons of men
The faithful do decay.
2 Unto his neighbour ev'ry one
Doth utter vanity:
They with a double heart do speak,
And lips of flattery.

3 God shall cut off all flatt'ring lips,
Tongues that speak proudly thus,
4 We'll with our tongue prevail, our lips
Are ours: whose lord o'er us?

5 For poor oppress'd, and for the sighs
Of needy, rise will I,
Saith God, and him in safety set
From such as him defy.

6 The words of God are words most pure;
They be like silver try'd
In earthen furnace, seven times
That hath been purify'd.
7 Lord, thou shalt them preserve and keep
For ever from this race.
8 On each side walk the wicked, when
Vile men are high in place.

PSALM XIII.

CONSULT the text and the parallels.

Messiah, mourning heavily,
Compressed with the grievous load
Of our transfer'd iniquity,
Pours out his heart before his God;
He pleads the glory of his name,
How sullied would the same appear,
If th' enemy should work his shame——
Then sings of God's salvation dear.

1 HOW long wilt thou forget me, Lord?
Shall it for ever be?
O how long shall it be that thou
Wilt hide thy face from me?
2 How long take counsel in my soul,
Still sad in heart, shall I?
How long exalted over me
Shall be mine enemy?

3 O Lord my God, consider well,
And answer to me make:

Mine eyes enlighten, lest the sleep
Of death me overtake:
4 Lest that mine enemy should say,
Against him I prevail'd;
And those that trouble me rejoice,
When I am mov'd and fail'd.

5 But I have all my confidence
Thy mercy set upon;
My heart within me shall rejoice
In thy salvation.
6 I will unto the Lord my God
Sing praises cheerfully,
Because he hath his bounty shown
To me abundantly.

PSALM XIV.

CONSULT the text and parallels.

The sons of men, gone all astray
From God the Lord, have lost the way
That leads to peace and happiness,
And turn'd to those of foolishness:
Except they shall repent, they die
In sin, and perish utterly;
But those who in Messiah trust,
Shall shine for ever with the just.

1 THAT there is not a God, the fool
Doth in his heart conclude:
They are corrupt, their works are vile;
Not one of them doth good.
2 Upon men's sons the Lord from heav'n
Did cast his eyes abroad,
To see if any understood,
And did seek after God.

3 They altogether filthy are,
They all aside are gone;
And there is none that doeth good,
Yea, sure there is not one.
4 These workers of iniquity
Do they not know at all,
That they my people eat as bread,
And on God do not call?

5 There fear'd they much; for God is with
The whole race of the just.
6 You shame the counsel of the poor,
Because God is his trust.
7 Let Isr'el's help from Sion come.
When back the Lord shall bring
His captives, Jacob shall rejoice,
And Israel shall sing.

PSALM XV.

In this Psalm, under the notion of a sojourner in Jehovah's tabernacle, and a dweller in his holy hill, who shall never be moved, is described, positively and negatively, the perfect character and righteousness of the Messiah, the Shepherd of Israel, who entered into heaven with his own blood, the Forerunner of all his flock, having thereby, according to the condition of the law, obtained for them eternal redemption: for only the man who *doth these things shall inherit eternal life,* as the reward of his own work.—That this is the Messiah alone, and none of all his followers, is evident; for it is written, 'As 'many as are of the works of the law,' (that is, who have no works but what themselves perform according to the law,) 'are under the curse;' but 'Christ 'is the end of the law for righteousness to every 'one that believeth,' and hath redeemed them from the curse of the law, being made a curse for them.

—Moreover, the very person, described by his character in this Psalm, is declared just, and entitled to eternal life, as the equal reward of his own righteousness according to the law; as Jehovah sweareth by his own life, Ezek. xviii. and xxxiii. as Moses also, in Jehovah's words, 'describeth the righteousness which is of the law, That the man who doth these things shall live in them,' Rom. x. 5.—Isaiah also describes the same character, and shews the issue thereof in the exaltation of the person to whom it belongeth, chap. xxxiii. 15, 16. 'He that walketh uprightly,' *&c.* 'he shall dwell on high,' *&c.* Who is this that walketh uprightly, who is exalted, and dwelleth on high? See the solution in the 5th verse of the same chapter: 'The Lord is exalted; for he dwelleth on high: he hath filled Zion with judgment and righteousness.'—If any doubt still remain concerning the interpretation of this Psalm, consult Psalm xxiv. and you will find it is the King of glory, who receives the blessing; who shall not be moved; the Lord of glory, whom the rulers murdered, because they knew him not, nor yet the voice of their prophets which were read every day in their synagogues.—Thus the builders rejected the stone which was made the head of the corner.—'This is the doing of the Lord, and marvellous in our eyes!' —See the first Psalm.

The grand important question's solv'd,
Which all the Rabbies sought in vain,
And Pharisees in vain revolv'd,
'Who shall the heav'nly kingdom gain?'—
Messiah gains the heav'nly prize,
The Son of God for sinners giv'n:
For them he lives, for them he dies
That they by him might win to heav'n.

1 WITHIN thy tabernacle, Lord,
Who shall abide with thee?
And in thy high and holy hill
Who shall a dweller be?

2 The man that walketh uprightly,
And worketh righteousness,
And as he thinketh in his heart,
So doth he truth express.

3 Who doth not slander with his tongue,
Nor to his friend doth hurt?
Nor yet against his neighbour doth
Take up an ill report.
4 In whose eyes vile men are despis'd;
But those that God do fear
He honoureth; and changeth not,
Though to his hurt he swear.

5 His coin puts not to usury,
Nor take reward will he
Against the guiltless. Who doth thus
Shall never moved be.

PSALM XVI.

That the speaker in this Psalm is the Son of God, and there is no other speaker in it, is as evident, as that the Holy Ghost is a true witness; Acts ii. 25. and xiii. 35.—How grossly then have they been imposed upon themselves, and would have imposed upon us, who talk to us in their commentaries, and in their contents of this Psalm, of David flying to God for preservation, &c.

Messiah trusteth in the Lord,
By whom transgressors are abhorr'd;
He glories in his pleasant task,
And pleasant portion he did ask:
The Lord's his portion evermore,
And his redeem'd the Lord before;
For, lo, the Lord will set him free,
O death, from ev'ry form of thee.

1 LORD, keep me: for I trust in thee.
2 To God thus was my speech,
Thou art my Lord; and unto thee
My goodness doth not reach:
3 To saints on earth, to th' excellent,
Where my delight's all plac'd.
4 Their sorrows shall be multiplied
To other gods that haste:

Of their drink-offerings of blood
I will no off'ring make;
Yea, neither I their very names
Up in my lips will take.
5 God is of mine inheritance
And cup the portion;
The lot that fallen is to me
Thou dost maintain alone.

6 Unto me happily the lines
In pleasant places fell;
Yea, the inheritance I got
In beauty doth excel.
7 I bless the Lord, because he doth
By counsel me conduct;
And in the seasons of the night
My reins do me instruct.

8 Before me still the Lord I set:
Sith it is so that he
Doth ever stand at my right hand,
I shall not moved be.
9 Because of this my heart is glad,
And joy shall be exprest
Ev'n by my glory; and my flesh
In confidence shall rest.

10 Because my soul in grave to dwell
Shall not be left by thee;
Nor wilt thou give thine Holy One
Corruption to see.

11 Thou wilt me shew the path of life:
Of joys there is full store
Before thy face; at thy right hand
Are pleasures evermore.

PSALM XVII.

The illustration the same as the last. Consult the parallels, especially those referred to in the last verse of this Psalm.

According to the perfect laws
That guard the heav'nly road,
The perfect justice of his cause,
Messiah pleads with God:
If he shall stand, his foes must fall—
And fall they must to hell;
For he, deliver'd from them all,
With God in heav'n shall dwell.

1 LORD, hear the right, attend my cry,
Unto my pray'r give heed,
That doth not in hypocrisy
From feigned lips proceed,
2 And from before thy presence forth
My sentence do thou send:
Toward these things that equal are
Do thou thine eyes intend.

3 Thou prov'dst mine heart, thou visit'dst me
By night, thou did'st me try,
Yet nothing found'st; for that my mouth
Shall not sin, purpos'd I.
4 As for men's works, I, by the word
That from thy lips doth flow,
Did me preserve out of the paths
Wherein destroyers go.

5 Hold up my goings, Lord, me guide
In those thy paths divine,
So that my footsteps may not slide
Out of those ways of thine.
6 I called have on thee, O God,
Because thou wilt me hear:
That thou may'st hearken to my speech,
To me incline thine ear.

7 Thy wond'rous loving-kindness show,
Thou that, by thy right hand,
Sav'st them that trust in thee from those
That up against them stand.
8 As th' apple of the eye me keep;
In thy wings shade me close
9 From lewd oppressors, compassing
Me round, as deadly foes.

10 In their own fat they are enclos'd:
Their mouth speaks loftily.
11 Our steps they compass'd, and to ground
Down bowing set their eye.
12 He like unto a lion is
That's greedy of his prey,
Or lion young, which lurking doth
In secret places stay.

13 Arise, and disappoint my foe,
And cast him down, O Lord:
My soul save from the wicked man,
The man which is thy sword.
14 From men, which are thy hand, O Lord,
From worldly men me save,
Which only in this present life
Their part and portion have.

Whose belly with thy treasure hid
Thou fill'st: they children have
In plenty: of their goods the rest
They to their children leave.

But as for me, I thine own face,
  In righteousness will see;
And with thy likeness, when I wake,
  I satisfied shall be.

PSALM XVIII.

'HIS remarkable Psalm, which is, every syllable, ken by one person, stands forth in a memorable iner, and in the first line of a multitude of others, ued from the mercy of all the commentators, io like the unbelieving Jews of old, seldom allow : speech, even to the Holy Ghost, concerning the riarch David); as the honest and free-hearted ler will be convinced by consulting the apostolic erpretation thereof, (and surely that is genuine), ich applies it absolutely as spoken by the Rock Israel, even by David's Lord himself; in whom ry article of it is fulfilled; as the promise of raham's being the heir of the world was fulfilled more in the person even of Isaac, than it was in t of Ishmael, but only in Christ, the one seed, in iom all the nations are blessed, and all the proses yea and amen: 'For this cause I will coness to thee among the nations,' &c. Psalm xviii.). Rom. xv. 8—13.

Behold the song that David sung,
  From Saul, and all his foes made free—
Messiah's praises fill'd his tongue,
  When he Messiah's day did see.
For David's wars, and battles won,
  Were only present signs, from God,
Of David's Lord, and David's Son,
  Upon the saints of old bestow'd.

1 THEE will I love, O Lord, my strength,
2 My fortress is the Lord,
My rock, and he that doth to me
  Deliverance afford:

My God, my strength, whom I will trust;
A buckler unto me,
The horn of my salvation,
And my high tow'r, is he.

3 Upon the Lord, who worthy is
Of praises, will I cry:
And then shall I preserved be
Safe from mine enemy.
4 Floods of ill men affrighted me,
Death's pangs about me went;
5 Hell's sorrows me environed;
Death's snares did me prevent.

6 In my distress I call'd on God,
Cry to my God did I;
He from his temple heard my voice,
To his ears came my cry.
7 Th' earth, as affrighted, then did shake,
Trembling upon it siez'd:
The hills' foundations moved were,
Because he was displeas'd.

8 Up from his nostrils came a smoke,
And from his mouth there came
Devouring fire, and coals by it
Were turned into flame.
9 He also bowed down the heav'ns,
And thence he did descend;
And thickest clouds of darkness did
Under his feet attend.

10 And he upon a cherub rode,
And thereon he did fly;
Yea, on the swift wings of the wind
His flight was from on high.
11 He darkness made his secret place:
About him, for his tent,
Dark waters were, and thickest clouds
Of th' airy firmament.

12 And at the brightness of that light,
Which was before his eye,
His thick clouds pass'd away, hailstones,
And coals of fire did fly.
13 The Lord God also in the heav'ns
Did thunder in his ire;
And there the Highest gave his voice,
Hailstones and coals of fire.

14 Yea, he his arrows sent abroad,
And them he scattered;
His lightnings also he shot out,
And them discomfited.
15 The waters' channels then were seen,
The world's foundations vast
At thy rebuke discover'd were,
And at thy nostrils' blast.

16 And from above the Lord sent down,
And took me from below;
From many waters he me drew,
Which would me overflow.
17 He me reliev'd from my strong foes,
And such as did me hate;
Because he saw that they for me
Too strong were, and too great.

18 They me prevented in the day
Of my calamity;
But even then the Lord himself
A stay was unto me.
19 He to a place where liberty
And room was hath me brought;
Because he took delight in me,
He my deliv'rance wrought.

20 According to my righteousness
He did me recompense,
He me repaid according to
My hands' pure innocence.

21 For I God's ways kept, from my God
Did not turn wickedly.
22 His judgments were before me, I
His laws put not from me.

23 Sincere before him was my heart,
With him upright was I;
And watchfully I kept myself
From mine iniquity.
24 After my righteousness the Lord
Hath recompensed me,
After the cleanness of my hands
Appearing in his eye.

25 Thou gracious to the gracious art,
To upright men upright;
26 Pure to the pure, froward thou kyth'st
Unto the froward wight.
27 For thou wilt the afflicted save
In grief that low do lie:
But wilt bring down the countenance
Of them whose looks are high.

28 The Lord will light my candle so,
That it shall shine full bright;
The Lord my God will also make
My darkness to be light.
29 By thee through troops of men I break;
And them discomfit all;
And, by my God assisting me,
I overleap a wall.

30 As for God, perfect is his way:
The Lord his word is try'd;
He is a buckler to all those
Who do in him confide.
31 Who but the Lord is God? but he
Who is a rock and stay?
32 'Tis God that girdeth me with strength,
And perfect makes my way.

33 He made my feet swift as the hind's,
Set me on my high places.
34 Mine hands to war he taught, mine arms
Brake bows of steel in pieces.
35 The shield of thy salvation
Thou didst on me bestow:
Thy right hand held me up, and great
Thy kindness made me grow.

36 And in my way my steps thou hast
Enlarged under me,
That I go safely, and my feet
Are kept from sliding free.
37 Mine en'mies I pursued have,
And did them overtake;
Nor did I turn again till I
An end of them did make.

38 I wounded them, they could not rise;
They at my feet did fall.
39 Thou girdest me with strength for war;
My foes thou brought'st down all:
40 And thou hast giv'n to me the necks
Of all mine enemies;
That I might them destroy and slay,
Who did against me rise.

41 They cried out, but there was none
That would or could them save;
Yea, they did cry unto the Lord,
But he no answer gave.
42 Then did I beat them small as dust,
Before the wind that flies;
And I did cast them out like dirt
Upon the street that lies.

43 Thou mad'st me free from people's strife,
And heathen's head to be:
A people whom I have not known
Shall service do to me.

44 At hearing they shall me obey,
To me they shall submit.
45 Strangers for fear shall fade away,
Who in close places sit.

46 God lives, bless'd be my Rock; the G
Of my health praised be.
47 God doth avenge me, and subdues
The people under me.
48 He saves me from mine enemies;
Yea, thou hast lifted me
Above my foes; and from the man
Of vi'lence set me free.

49 Therefore to thee will I give thanks
The heathen folk among;
And to thy name, O Lord, I will
Sing praises in a song.
50 He great deliv'rance gives his king;
He mercy doth extend
To David, his anointed one,
And his seed without end.

PSALM XIX.

To a person entering into the New-Tes
view of the Psalms, this one will appear p
plain, according to what is attempted in th
phrase,* as exactly parallel to Psalm xcvii.
those of the same spirit and expression, whe
Godhead and glory of the Son of God, the u
Lord and King over all, are described by t
Ghost as declared from heaven; and filling th
earth, not with regard to creation and prov
(which operations of his also are abundantly d
elsewhere); but, with regard to the manifest
the everlasting gospel, and of the character an
of God, shining in the face of Jesus, as held

* See Note, page 94.

the light of the apostolic testimony. As the apostle Paul has actually interpreted this Psalm, Rom. x. 18. —So that the matter is for ever decided with those, who will be determined by the account given by the Holy Spirit of inspiration himself. As to the strong poetical colourings used in this Psalm, drawn from the grandest objects in the world, the heavens, the sun, and the glory of warriors, &c. according to those times and places, they are the very mother-tongue, so to speak, of all the prophets.—From the 11th verse, and downward to the end, the form of the discourse begins naturally to slide into the first person. —And that Messiah is the person, will appear manifest to him who considers the meaning of the parallels quoted in the margin;* as the same shall be demonstrated in the proper places.

Like fire descending down from heav'n,
And rushing like a mighty wind,
The Holy Ghost, the Saviour giv'n,
Announc'd his glory to mankind:
From day to day, from night to night,
Th' apostles all his glory tell;
His glory shines o'er all, like light,
And all his saints in glory dwell.

1 THE heav'ns God's glory do declare,
The skies his hand-works preach:
2 Day utters speech to day, and night
To night doth knowledge teach.
3 There is no speech nor tongue to which
Their voice doth not extend:
4 Their line is gone thro' all the earth,
Their words to the world's end.

In them he set the sun a tent;
5 Who, bridegroom-like, forth goes
From's chamber, as a strong man doth
To run his race rejoice.

* Prose Psalms of the Bible.

6 From heav'n's end is his going forth,
Circling to the end again;
And there is nothing from his heat
That hidden doth remain.

7 God's law is perfect, and converts
The soul in sin that lies:
God's testimony is most sure,
And makes the simple wise.
8 The statutes of the Lord are right,
And do rejoice the heart:
The Lord's command is pure, and doth
Light to the eyes impart.

9 Unspotted is the fear of God,
And doth endure for ever:
The judgments of the Lord are true,
And righteous altogether.
10 They more than gold, yea, much fine gold
To be desired are:
Than honey, honey from the comb
That droppeth, sweeter far.

11 Moreover, they thy servant warn
How he his life should frame:
A great reward provided is
For them that keep the same.
12 Who can his errors understand?
O cleanse thou me within
13 From secret faults. Thy servant keep
From all presumptuous sin:

And do no suffer them to have
Dominion over me:
Then, righteous and innocent,
I from much sin shall be.
14 The words which from my mouth procee
The thoughts sent from my heart,
Accept, O Lord, for thou my strength
And my Redeemer art.

PSALM XX.

THIS Psalm, it is allowed on all hands, is spoken in the person of the church, glorying in, and sympathising with, her King in the day of his calamity; while she breathes forth, at the same time, her fervent hope-inspired desires for his deliverance from all his troubles.—That not David, but his Lord, is the King, is certain from the last words of the Psalm, 'Save, Lord: let the King hear us when we call.'

To clothe his saints around with praise,
And raise them glorious by his fall,
In mercy to support their ways,
Lo, Jesus fights their battles all—
They, glorying in the Lord their King,
And sympathising with him too,
The travail of his spirit sing,
And plead for him the vict'ry due.

1 JEHOVAH hear thee in the day
When trouble he doth send:
And let the name of Jacob's God
Thee from all ill defend.
2 O let him help send from above,
Out of his sanctuary:
From Sion, his own holy hill,
Let him give strength to thee.

3 Let him remember all thy gifts,
Accept thy sacrifice:
4 Grant thee thine heart's wish, and fulfil
Thy thoughts and counsel wise.
5 In thy salvation we will joy;
In our God's name we will
Display our banners: and the Lord
Thy prayers all fulfil.

6 Now know I God his king doth save:
He from his holy heav'n
Will hear him, with the saving strength
By his own right hand giv'n.

7 In chariots some put confidence,
Some horses trust upon:
But we remember will the name
Of our Lord God alone.

8 We rise, and upright stand, when t
Are bowed down, and fall:
9 Deliver, Lord; and let the King
Us hear, when we do call.

PSALM XXI.

See the last Psalm, whereof this is ev
continuation; with this difference only, t
the prayers of the church are wholly tu
triumph and praise.—Consult all the para
especially from the 2d to the 8th verse of t
itself; which no considerate person, yeln
Gentile, ever yet thought of applying to an
Messiah alone.—For how could they, witho
directly under the charge of blasphemy,
treason against the King of heaven?

The battle fought, the vict'ry won,
The church, rejoicing in the spoil,
Gives glory to her Lord alone,
And hails him home from all his u
He bought her life with his own deat
And gave her foes to death and hel
But his fair kingdom did bequeath
Unto his spouse he lov'd so well.

1 THE king in thy great strength,
Shall very joyful be:
In thy salvation rejoice
How veh'mently shall he!
2 Thou hast bestowed upon him
All that his heart would have;
And thou from him didst not withh
Whate'er his lips did crave.

3 For thou with blessings him prevent'st
Of goodness manifold:
And thou hast set upon his head
A crown of purest gold.
4 When he desired life of thee,
Thou life to him didst give;
Ev'n such a length of days, that he
For evermore should live.

5 In that salvation wrought by thee
His glory is made great;
Honour and comely majesty
Thou hast upon him set.
6 Because that thou for evermore
Most blessed hast him made;
And thou hast with thy countenance
Made him exceeding glad.

7 Because the king upon the Lord
His confidence doth lay;
And through the grace of the most High
Shall not be mov'd away.
8 Thine hand shall all those men find out
That en'mies are to thee;
Ev'n thy right hand shall find out those
Of thee that haters be.

9 Like fiery ov'n thou shalt them make,
When kindled is thine ire;
God shall them swallow in his wrath,
Devour them shall the fire.
10 Their fruit from earth thou shalt destroy,
Their seed men from among:
11 For they beyond their might 'gainst thee
Did plot mischief and wrong.

12 Thou therefore shalt make them turn back,
When thou thy shafts shall place
Upon thy strings, made ready all
To fly against their face.

13 In thy great pow'r and strength, O Lord,
Be thou exalted high;
So shall we sing with joyful hearts,
Thy power praise shall we.

PSALM XXII.

If the Lord and his apostles knew how to interpret this Psalm, what better than blasphemy, let the honest reader say, is the talking of the commentators, and those who have devised what they call the *contents*, concerning *David* complaining, praying, or praising in this place?—Those who desire to know the mind of Christ, will diligently compare with the New Testament not only this, but also all the parallel Psalms, as referred to in the margin,* which, on account of their number, for brevity's sake are here omitted.

The song of Christ, the Well-belov'd,
The Morning-hind let loose,
Whose soul, like flowing water, mov'd,
Of words like these made use,
Deserted by the Lord his God,
And caught by death and hell,
When, underneath the heavy load,
Of human guilt he fell.

1 My God, my God, why hast thou me
Forsaken? why so far
Art thou from helping me, and from
My words that roaring are?
2 All day, my God, to thee I cry,
Yet am not heard by thee;
And in the season of the night
I cannot silent be.

3 But thou art holy, thou that dost
Inhabit Isr'el's praise.

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* Prose Psalms of the Bible.

4 Our Fathers hop'd in thee, they hop'd,
And thou didst them release.
5 When unto thee they sent their cry
To them deliv'rance came:
Because they put their trust in thee
They were not put to shame.

6 But as for me, a worm I am,
And as no man am priz'd:
Reproach of men I am, and by
The people am despis'd.
7 All that me see laugh me to scorn;
Shoot out the lip do they;
They nod and shake their heads at me,
And, mocking, thus do say,

8 This man did trust in God, that he
Would free him by his might:
Let him deliver him, sith he
Had in him such delight.
9 But thou art he out of the womb
That didst me safely take;
When I was on my mother's breasts
Thou me to hope didst make.

10 And I was cast upon thy care
Ev'n from the womb till now;
And from my mother's belly, Lord,
My God and guide art thou.
11 Be not far off, for grief is near,
And none to help is found.
12 Bulls many compass me, strong bulls
Of Bashan me surround.

13 Their mouths they open'd wide on me,
Upon me gape did they,
Like to a Lion ravining
And roaring for his prey.
14 Like water I'm pour'd out, my bones
All out of joint do part:

2. 'The earth is the LORD's, and the fulness t
'of—For he hath founded it.'—II. His estate c
miliation in the flesh, as it is written, John
'And the WORD was made flesh, and dwelt a
'us, (and we beheld his glory, the glory as o
'only begotten of the Father), full of grac
'truth;'—and Gal. iv. 4. 'When the fulness o
'was come, God sent forth his Son, made of
'man, made under the law, to redeem
'that were under the law, that we might r
'the adoption of sons;'—and Phil. ii. 8. '
'found in fashion as a man, he humbled himsel
'became obedient unto death, even the death
'cross.—Wherefore God also hath highly e
'him.'—So saith also the Psalm, ver. 3—7. '
'shall ascend into the hill of the Lord?—He
'hath clean hands, and a pure heart,—He sh
'ceive the blessing from the Lord'—(As to t
verse, see the general preface)—III. His est
exaltion, commencing, and manifesting itse
the glory of his resurrection, ascension, &c. as
written, 1 Pet. i. 21. 'God raised him up
'the dead, and gave him glory;'—and Heb
'We see Jesus, who was made a little lower
'the angels for the suffering of death, cr
'with glory and honour',—and Rom. i. 4.
'clared the Son of God with power, accordi
'the Spirit of holiness, by the resurrection
'the dead;'—and Acts i. 9. 'While they b
'he was taken up, and a cloud received him
'their sight;'—and ver. 11. (the angels said)
'men of Galilee, why stand ye gazing u
'heaven? This same Jesus, which is taken u
'you into heaven, shall so come, in like man
'ye have seen him go into heaven;'—and
iii. 21. 'Whom the heavens must receive t
'times of restitution of all things.'—And sai
the Psalm also the same, addressing the he
by a figure divinely bold, if it be a figure a
for what is said is done?—'Lift up your hea
'*ye gates;* and be ye lift up, ye everlasting
'*and the* King of glory shall come in;' &c

My vows before them that him fear
Shall be perform'd by me.
26 The meek shall eat, and shall be fill'd;
They also praise shall give
Unto the Lord that do him seek:
Your heart shall ever live.

27 All ends of th' earth remember shall,
And turn the Lord unto;
All kindreds of the nations
To him shall homage do:
28 Because the kingdom to the Lord
Doth appertain as his;
Likewise among the nations
The governor he is.

29 Earth's fat ones eat, and worship shall:
All who to dust descend
Shall bow to him; none of them can
His soul from death defend.
30 A seed shall service do to him;
Unto the Lord it shall
Be for a generation
Reckon'd in ages all.

31 They shall come, and they shall declare
His truth and righteousness
Unto a people yet unborn,
And that he hath done this.

PSALM XXIII.

As to this Psalm, which is evidently spoken wholly in one person, the only possible objection against supposing that person to be Jesus Christ, is this, *viz.* That he himself is the Lord, the good Shepherd, the Shepherd of Israel, who laid down his life for his *flock; but this* is such an objection as would *lead the saints to conclude,* that Jesus Christ is not

their Father, Lord, and God, (though he ex
declares himself to be so, John xiii. 13. Re
7.) because he himself, in a certain and pecu
spect, is the Son, even the Only Begotten, th
nal Son of the Father, who became the ser
the Father, that he might bring many so
daughters to glory.

O Isra'l, see thy Shepherd here,
For all his pasture-sheep prepare!
Thy Lord, thy Mediator, he,
For thee, a servant deigns to be!
Himself becomes like one of you,
And gives his Father glory due,
That ye may so *adore the* SON,
And tread the track that he hath run.

1 THE Lord's my shepherd, I'll not
2 He makes me down to lie
In pastures green: he leadeth me
The quiet waters by.
3 My soul he doth restore again;
And me to walk doth make
Within the paths of righteousness,
Ev'n for his own name's sake.

4 Yea, though I walk in death's dark va
Yet will I fear none ill:
For thou art with me: and thy rod
And staff me comfort still,
5 My table thou hast furnished
In presence of my foes;
My head thou dost with oil anoint,
And my cup overflows.

6 Goodness and mercy all my life
Shall surely follow me:
And in God's house for evermore
My dwelling-place shall be.

PSALM XXIV.

ALTHOUGH it seems perfectly true, as all the commentators say, that this Psalm (and perhaps all the rest) was used to be sung in parts, by the different bands of sacred music which David (no doubt by the direction of the Holy Ghost) had appointed for the service of the Sanctuary; yet, if we attend any further than that, to the dull, dry, bare, and beggarly disquisitions of those carnally-minded Jewish-spirited interpreters, concerning the procession of the ark, its being received into the temple, and set upon its own place, with such like childish ideas, and nugatory observations, retailed and enumerated every day, and almost in every place of worship, in the most stale and tedious manner imaginable; now do we find our whole spirit, fervour, and devotion, in the most amazing manner, all at once, as if it were by enchantment, damped, destroyed, and shrunk to nothing, after the manner, if we may so say, of the plump kine, and full ears of corn, which were devoured and swallowed up by the lean, thin, blasted and shrivelled!—But if, ceasing from the Rabbies and Doctors, we take the spirit of the Psalm from the Spirit who inspired it, and read it in its own light, the light of its parallels, and especially the light of the New Testament, we will find, instead of the darkness of the Mosaic veil, the glory of God shining in the face of Jesus, filling our whole hearts; particularly, we will discern, as here clearly represented, the three peculiarly distinguished estates of the Lord Jesus Christ, THE SON OF GOD:—I. Before his incarnation, as it is written, John i. 1. 'In 'the beginning was the WORD; and the WORD was 'with God, and the WORD was God.—All things 'were made by him; and without him was not any 'thing made that was made.'—And Col. i. 17. 'He' (the Son) 'is before all things, and by him all 'things consist.'——So also says the Psalm, ver. 1,

And loving-kindnesses; for they
Have been of old for ever.
7 My sins and faults of youth
Do thou, O Lord, forget:
After thy mercy think on me,
And for thy goodness great.

8 God good and upright is:
The way he'll sinners shew.
9 The meek in judgment he will guide
And make his path to know.
10 The whole paths of the Lord
Are truth and mercy sure,
To those that do his cov'nant keep,
And testimonies pure.

11 Now, for thine own name's sake,
O Lord, I thee entreat
To pardon mine iniquity;
For it is very great.
12 What man is he that fears
The Lord, and doth him serve?
Him shall he teach the way that he
Shall choose, and still observe.

13 His soul shall dwell at ease;
And his posterity
Shall flourish still, and of the earth
Inheritors shall be.
14 With those that fear him is
The secret of the Lord;
The knowledge of his covenant
He will to them afford.

15 Mine eyes upon the Lord
Continually are set;
For he it is that shall bring forth
My feet out of the net.
16 Turn unto me thy face,
And to me mercy show;

Because that I am desolate,
And am brought very low.

17 My heart's griefs are increas'd:
Me from distress relieve.
18 See mine affliction and my pain,
And all my sins forgive.
19 Consider thou my foes,
Because they many are;
And it a cruel hatred is
Which they against me bear.

20 O do thou keep my soul,
Do thou deliver me:
And let me never be asham'd,
Because I trust in thee.
21 Let uprightness and truth
Keep me, who thee attend.
22 Redemption, Lord, to Israel
From all his troubles send.

Another of the same.

1 TO thee I lift my soul, O Lord;
2 My God, I trust in thee:
Let me not be asham'd; let not
My foes triumph o'er me.
3 Yea, let thou none ashamed be
That do on thee attend:
Ashamed let them be, O Lord,
Who without cause offend.

4 Thy ways, Lord, shew; teach me thy paths:
5 Lead me in truth, teach me:
For of my safety thou art God;
All day I wait on thee.
6 Thy mercies, that most tender are,
Do thou, O Lord, remember,
And loving-kindnesses; for they
Have been of old for ever.

7 Let not the errors of my youth,
Nor sins remember'd be;
In mercy for thy goodness' sake,
O Lord, remember me.
8 The Lord is good and gracious,
He upright is also:
He therefore sinners will instruct
In ways that they should go.

9 The meek and lowly he will guide
In judgment just alway:
To meek and poor afflicted ones
He'll clearly teach his way.
10 The whole paths of the Lord our God
Are truth and mercy sure,
To such as keep his covenant,
And testimonies pure.

11 Now for thine own name's sake, O Lord,
I humbly thee entreat
To pardon mine iniquity;
For it is very great.
12 What man fears God? him shall he teach
The way that he shall chuse.
13 His soul shall dwell at ease; his seed
The earth, as heirs shall use.

14 The secret of the Lord is with
Such as do fear his name;
And he his holy covenant
Will manifest to them.
15 Towards the Lord my waiting eyes
Continually are set;
For he it is that shall bring forth
My feet out of the net.

16 O turn thee unto me, O God,
Have mercy me upon;
Because I solitary am,
And in affliction.

Enlarg'd the griefs are of mine heart;
  Me from distress relieve.
See mine affliction and my pain,
  And all my sins forgive.

Consider thou mine enemies,
  Because they many are;
And it a cruel hatred is
  Which they against me bear.
O do thou keep my soul; O God,
  Do thou deliver me:
Let me not be asham'd; for I
  Do put my trust in thee.

O let integrity and truth
  Keep me, who thee attend,
Redemption, Lord, to Israel
  From all his troubles send.

PSALM XXVI.

READ this Psalm in the light of the glorious gos-
l; behold the glory of God as it shines in the face
Jesus; consider the parallels as cited in the mar-
n,* and those mentioned in the illustration of the
st Psalm: and then judge for thyself as to the pro-
riety of the interpretation proposed in the following
araphrase.† It concerns the reader thereof to be
n the right, as much as the writer.

Messiah pleads his innocence
And justice for his sure defence;
Though justice try his heart and reins,
Yet justice nothing there arraigns:
The Surety, therefore, boldly claims
Salvation for his elect names:
His righteousness shall stand for theirs,
Who stand his legal sons and heirs.

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* *Prose Psalms of the Bible.*

† *See Note, page 94.*

PSALM XXVII.

See the illustration of Psalm iii.

Though all the pow'rs of darkness roar,
And rage like seas against the shore,
The Lord's the light, the Lord's the Rock
Of his Messiah and his flock——
Messiah one thing hath desir'd,
And for his people hath acquir'd,
To dwell with God for evermore,
That they his glory may explore.

THE Lord's my light and saving health,
Who shall make me dismay'd?
My life's strength is the Lord, of whom
Then shall I be afraid?
2 When as mine enemies and foes,
Most wicked persons all,
To eat my flesh against me rose,
They stumbled and did fall.

3 Against me though an host encamp,
My heart yet fearless is:
Though war against me rise, I will
Be confident in this.
4 One thing I of the Lord desir'd,
And will seek to obtain,
That all days of my life I may
Within God's house remain.

That I the beauty of the Lord
Behold may and admire,
And that I in his holy place
May rev'rently enquire.
5 For he in his pavilion shall
Me hide in evil days;
In secret of his tent me hide,
And on a rock me raise,

6 And now, ev'n at this present time,
Mine head shall lifted be
Above all those that are my foes,
And round encompass me:
Therefore unto his tabernacle
I'll sacrifices bring
Of joyfulness; I'll sing, yea, I
To God will praises sing.

7 O Lord, give ear unto my voice,
When I do cry to thee:
Upon me also mercy have,
And do thou answer me.
8 When thou didst say, Seek ye my face,
Then unto thee reply
Thus did my heart, Above all things
Thy face, Lord, seek will I.

9 Far from me hide not thou thy face;
Put not away from thee
Thy servant in thy wrath: thou hast
An helper been to me.
O God of my salvation,
Leave me not, nor forsake:
10 Though me my parents both should leave
The Lord will me uptake.

11 O Lord, instruct me in thy way,
To me a leader be
In a plain path, because of those
That hatred bear to me.
12 Give me not to mine en'mies will;
For witnesses that lie
Against me risen are, and such
As breathe out cruelty.

13 I fainted had, unless that I
Believed had to see
The Lord's own goodness in the land
Of them that living be.

14 Wait on the Lord, and be thou strong,
And he shall strength afford
Unto thine heart; yea, do thou wait,
I say, upon the Lord.

PSALM XXVIII.

SEE the last two Psalms.

Their blood upon their own head lies,
'Gainst whom the blood of JESUS *cries:*
O unbelievers, then, take heed;
For, if bereav'd, bereav'd indeed!
Your souls descend alive to hell,
In darkness evermore to dwell:
How shall ye mourn for evermore,
And your neglected day deplore.

1 TO thee I'll cry, O Lord, my rock:
Hold not thy peace to me;
Lest like those that to pit descend
I by thy silence be.
2 The voice hear of my humble pray'rs,
When unto thee I cry;
When to thine holy oracle
I lift mine hands on high.
3 With ill men draw me not away
That work iniquity:
That speak peace to their friends, while in
Their hearts doth mischief lie.
4 Give them according to their deeds
And ills endeavoured:
And as their handy-works deserve,
To them be rendered.
5 God shall not build, but them destroy,
Who would not understand

The Lord's own works nor did regard
The doing of his hand.
6 For ever blessed be the Lord,
For graciously he heard
The voice of my petitions,
And prayers did regard.

7 The Lord's my strength and shield; my h
Upon him did rely;
And I am helped; hence my heart
Doth joy exceedingly,
And with my song I will him praise.
8 Their strength is God alone:
He also is the saving strength
Of his anointed one.

9 O thine own people do thou save,
Bless thine inheritance;
Them also do thou feed, and them
For evermore advance.

PSALM XXIX.

SEE Psalm ii.

The Voice, the WORD, *th' incarnate* WO
Th' eternal God, th' almighty Lord,
From whom the universe began,
Who perfects all his Father's plan,
Upholding all things by his pow'r—
He reigneth King for evermore:
Let heav'n and earth in one combine,
To give him glory all divine!

1 GIVE ye unto the Lord, ye sons
That of the mighty be,
All strength and glory to the Lord
With cheerfulness give ye.

2 Unto the Lord the glory give
That to his name is due;
And in the beauty of holiness
Unto JEHOVAH bow.

3 The Lord's voice on the waters is;
The God of majesty
Doth thunder, and on multitudes
Of waters sitteth he.
4 A pow'rful voice it is that comes
Out from the Lord most high;
The voice of that great Lord is full
Of glorious majesty.

5 The voice of the Eternal doth
Asunder cedars tear;
Yea, God the Lord doth cedars break
That Lebanon doth bear.
6 He makes them like a calf to skip,
Ev'n that great Lebanon,
And, like to a young unicorn,
The mountain Sirion.

7 God's voice divides the flames of fire;
8 The desert it doth shake:
The Lord doth make the wilderness
Of Kadesh all to quake.
9 God's voice doth make the hinds to calve,
It makes the forest bare:
And in his temple ev'ry one
His glory doth declare.

10 The Lord sits on the floods; the Lord
Sits King, and ever shall.
11 The Lord will give his people strength,
And with peace bless them all.

PSALM XXX.

This most delicate and heavenly Psalm ha
most grossly and grievously abused by our n
sons of Levi, together with their bewitched f
ers, whom, by their blind zeal and unhallowe
gence, they seem to have rendered twofold m
possible) the children of hell than themselves,
cularly in these memorable words of the 7th
'Thou didst hide thy face, and I was tro
which they, good people and wise! universa
ply to David, and, by consequence, to the wea
of the flock, whom they call babes in Christ,
ing often uncertain of their sonship, and tha
have known the Father, and that their sins a
given them, (See 1 John ii. 12 to the 4th v
chap. iii.), under certain hidings and withdr
of their Father's countenance, in certain th
darkness and desertion.—But, leaving dream
old wives' fables, the words are expressive
agonies and death of the person who uses the
is clear from Psalm civ. 29; and so by th
they are applied, John xii. 27. 'Now is m
'troubled; and what shall I say?'—and Mat
38. 'My soul is exceeding sorrowful, even
'death;'—and, chap. xxvii. 46. 'My God, m
'why hast thou forsaken me?'—N. B. Them
in the 5th verse of this Psalm ought particul
be remarked, as literally fulfilled in the dea
resurrection of Christ, whereof they are an
prophecy, viz. 'Weeping may,' or shall, 'e
or commence, 'in the night,' (the Hebrew re
cording to the note on the margin, * 'in the
'ing'), the same night wherein he was bet
'but joy cometh in the morning,' namely, of
surrection, early in the morning of the first
the week, as saith the Scripture.

* Prose Psalms of the Bible.

The Lord of glory dedicates
Himself, with all his house, to God,
Acknowledging, in both estates,
The mercy that his Father show'd:
His anger lasted but a while;
For, when the night of death was o'er,
The rising morn began to smile
With mercy, lasting evermore.

1 LORD, I will thee extol, for thou
Hast lifted me on high,
And over me thou to rejoice
Mad'st not mine enemy.
2 O thou who art the Lord my God,
I in distress to thee,
With loud cries lifted up my voice,
And thou hast healed me.

3 O Lord, my soul thou hast brought up,
And rescu'd from the grave;
That I to pit should not go down,
Alive thou didst me save.
4 O ye that are his holy ones,
Sing praise unto the Lord;
And give unto him thanks, when ye
His holiness record.

5 For but a moment lasts his wrath;
Life in his favour lies:
Weeping may for a night endure,
At morn doth joy arise.
6 In my prosperity I said
That nothing shall me move.
7 O Lord, thou hast my mountain made
To stand strong by thy love.

But when that thou, O gracious God,
Did'st hide thy face from me,
Then *quickly was my* prosp'rous state
Turn'd into misery.

8 Wherefore unto the Lord my cry
I caused to ascend:
My humble supplication
I to the Lord did send.

9 What profit is there in my blood,
When I go down to pit?
Shall unto thee the dust give praise?
Thy truth declare shall it?

10 Hear, Lord, have mercy; help me Lo
11 Thou turned hast my sadness
To dancing; yea, my sackcloth loos'd,
And girded me with gladness;

12 That sing thy praise my glory may,
And never silent be.
O Lord my God, for evermore
I will give thanks to thee.

PSALM XXXI.

Of all the memorable things, testified befor
concerning Christ in the Psalms, there is no
corded in the New Testament, as more remar
and literally fulfilled than his last words upo
cross, crying with a loud voice, Luke xxiii. 46.
ther, into thy hands I commend my spirit:
words are evidently taken from the prophetic
in the 5th verse of this Psalm. Now, this Psa
ing all spoken in one person, this undeniable
cation of one conspicuous part thereof must infl
determine the sense of the whole, and consequ
for the same reason, of all the parallels thereo
which the reader is referred to his own sagacit
taste in such matters, and to the marginal
ences. *

* Prose Psalms of the Bible.

Messiah, trusting in his God
Unto his last expiring breath,
Bold through his sin-atoning blood,
Rejoices in the pangs of death;
And loudly cries, (let sinners hear!)
'My God, my spirit I commend
'Into thine hands:—Thy servant dear
'Returns to thee, the sinner's friend!'

1 IN thee, O Lord, I put my trust,
Sham'd let me never be;
According to thy righteousness
Do thou deliver me.
2 Bow down thine ear to me with speed
Send me deliverance:
To save me, my strong rock be thou,
And my house of defence.

3 Because thou art my rock, and thee
I for my fortress take;
Therefore do thou me lead and guide,
Ev'n for thine own name's sake.
4 And sith thou art my strength, therefore
Pull me out of the net,
Which they in subtilty for me
So privily have set.

5 Into thine hands I do commit
My sp'rit: for thou art he,
O thou, JEHOVAH, God of truth,
Thou hast redeemed me.
6 Those that do lying vanities
Regard, I have abhorr'd:
But as for me, my confidence
Is fixed on the Lord.

7 I'll in thy mercy gladly joy:
For thou my miseries
Consider'd *hast; thou* hast my soul
Known in adversities:

8 And thou hast not inclosed me
Within the en'my's hand;
And by thee have my feet been made
In a large room to stand.

9 O Lord, upon me mercy have,
For trouble is on me:
Mine eye, my belly, and my soul,
With grief consumed be.

10 Because my life with grief is spent,
My years with sighs and groans;
My strength doth fail; and for my sin
Consumed are my bones.

11 I was a scorn to all my foes,
And to my friends a fear:
And specially reproach'd of those
That were my neighbours near:
When they me saw they from me fled,

12 Ev'n so I am forgot,
As men are out of mind when dead:
I'm like a broken pot.

13 For slanders I of many heard;
Fear compass'd me, while they
Against me did consult, and plot
To take my life away.

14 But as for me, O Lord, my trust
Upon thee I did lay;
And I to thee, Thou art my God,
Did confidently say.

15 My times are wholly in thine hand:
Do thou deliver me
From their hands that mine enemies
And persecutors be.

16 Thy countenance to shine do thou
Upon thy servant make:
Unto me give salvation,
For thy great mercies' sake.

Let me not be asham'd, O Lord,
  For on thee call'd I have;
Let wicked men be sham'd, let them
  Be silent in the grave.
To silence put the lying lips,
  That grievous things do say,
And hard reports, in pride and scorn,
  On righteous men do lay.

How great's the goodness thou for them
  That fear thee keep'st in store,
And wrought'st for them that trust in thee
  The sons of men before!
In secret of thy presence thou
  Shalt hide them from man's pride:
From strife of tongues thou closely shalt,
  As in a tent, them hide.

All praise and thanks be to the Lord;
  For he hath magnify'd
His wondrous love to me within
  A city fortify'd.
For from thine eyes cut off I am,
  I in my haste had said;
My voice yet heard'st thou, when to thee
  With cries my moan I made.

O love the Lord, all ye his saints;
  Because the Lord doth guard
The faithful, and he plenteously
  Proud doers doth reward.
Be of good courage, and he strength
  Unto your heart shall send,
All ye whose hope and confidence
  Doth on the Lord depend.

PSALM XXXII.

THE 1st and 2d verses of this Psalm are e
ed by the apostle, Rom. iv. 6. as describi
blessedness of those to whom God imput
righteousness of the Messiah without the
works.—The 3d, 4th, and 5th verses, par
Psal. xxxviii. 2. xxxix. 2. xl. 12. cii. 3—12.
the experience and behaviour of the Messia
self, bearing, in patient sufferance and pain,
of his own elect, which he confessed as h
iniquities, (namely by imputation), till he bo
all for ever away in his own body on the a
tree: so that they were not forgiven or remi
him the SURETY, till they were blotted o
done away in his own blood.—The 6th vers
the benefit from thence accruing to the pe
God, *viz.* safety and access to God in all th
bulation, through which they pass into th
dom, by that new and living way, which Go
consecrated for them through the veil, that is
the *flesh* of HIS SON.—The 7th verse, compar
the marginal references,* denotes the person
fidence and hope of the Messiah himself, pe
ing in the doing and suffering of his Father
till he should bring judgment to victory, a
his Father's love, be compassed evermore
with the whole multitude of his redeemed,
songs of deliverance, Selah!—From the 8th v
the end, the Psalm assumes the majesty of t
eternal divine Instructor, GOD.—'I will i
'thee, and teach thee in the way which tho
'go: I will guide thee with mine eye,' a
this language for David? or for any but th
SHEPHERD of Israel alone? who can say, '
'down my life for my sheep, and I take
'again: I know my sheep, and am known of

* Prose Psalms of the Bible.

they hear my voice, and they follow me; and I give unto them eternal life, and they shall never perish, neither shall any pluck them out of my Father's hand. I and my Father are one.'

Here David, as th' apostle tells,
Describes the perfect blessedness
Of those whose guilt the Lord cancels,
Imputing perfect righteousness,
The very righteousness of God,
Without the works of man at all:
For Jesus bore his people's load,
And freed them from eternal thrall.

1 O BLESSED is the man to whom
Is freely pardoned
All the transgression he hath done,
Whose sin is covered.
2 Bless'd is the man to whom the Lord
Imputeth not his sin,
And in whose sp'rit there is no guile,
Nor fraud is found therein.

3 When as I did refrain my speech,
And silent was my tongue,
My bones then waxed old, because
I roared all day long.
4 For upon me both day and night
Thine hand did heavy lie,
So that my moisture turned is
In summer's drought thereby.

5 I thereupon have unto thee
My sin acknowledged,
And likewise mine iniquity
I have not covered:
I will confess unto the Lord
My trespasses, said I;
And *of my sin thou* freely didst
Forgive th' iniquity.

6 For this shall ev'ry godly one
His prayer make to thee;
In such a time he shall thee seek,
As found thou mayest be.
Surely, when floods of waters great
Do swell up to the brim,
They shall not overwhelm his soul,
Nor once come near to him.

7 Thou art my hiding-place, thou shalt
From trouble keep me free;
Thou with songs of deliverance
About shalt compass me.
8 I will instruct thee, and thee teach
The way that thou shalt go;
And, with mine eye upon thee set,
I will direction show.

9 Then be not like the horse or mule,
Which do not understand;
Whose mouth, lest they come near to th
A bridle must command.
10 Unto the man that wicked is
His sorrows shall abound;
But him that trusteth in the Lord
Mercy shall compass round.

11 Ye righteous, in the Lord be glad,
In him do ye rejoice:
All ye that upright are in heart,
For joy lift up your voice.

PSALM XXXIII.

THIS Psalm is spoken by no particular pe being a song of praise, ordained and given o Holy Ghost to be sung, as all Psalms were app ed, unto God and our Father, in the name o

l Jesus Christ, equally and universally by every
vidual of the whole innumerable multitude of
ongues, kindreds, nations, and languages, who
ve on his name: so also the following, viz. xx-
xxiv. and perhaps one full third more of the
ms; which require only to be read, that they
be discovered. How blessed are they who have
ght, or rather have been caught, by this spirit of
se! In due season they shall be caught up by
Lord to dwell with him in the third heavens,
shall descend no more.

Ye righteous, in the Lord exult;
Your proud insulters now insult;
Your King has conquer'd them for you:
O give your King the glory due;
In prostrate adoration, all,
Before his footstool lowly fall:
Your body, soul, and spirit too,
Are wholly to your Saviour due.

YE righteous, in the Lord rejoice;
It comely is and right,
That upright men, with thankful voice,
Should praise the Lord of might.
Praise God with harp, and unto him
Sing with the psaltery;
Upon a ten-stringed instrument
Make ye sweet melody.

A new song to him sing, and play
With loud noise skilfully;
For right is God's word, all his works
Are done in verity.
To judgment and to righteousness
A love he beareth still;
The loving-kindness of the Lord
The earth throughout doth fill.

The heavens by the word of God
Did their beginning take;

And by the breathing of his mouth
He all their hosts did make.
7 The waters of the seas he brings
Together as an heap;
And in storehouses, as it were,
He layeth up the deep.

8 Let earth, and all that live therein,
With rev'rence, fear the Lord;
Let all the world's inhabitants
Dread him with one accord.
9 For he did speak the word, and done
It was without delay;
Established it firmly stood,
Whatever he did say.

10 God doth the counsel bring to nought
Which heathen folk do take;
And what the people do devise
Of none effect doth make.
11 O but the counsel of the Lord
Doth stand for ever sure;
And of his heart the purposes
From age to age endure.

12 That nation blessed is, whose God
JEHOVAH is, and those
A blessed people are, whom for
His heritage he chose.
13 The Lord from heav'n sees and beholds
All sons of men full well:
14 He views all from his dwelling-place
That in the earth do dwell.

15 He forms their hearts alike, and all
Their doings he observes.
16 Great hosts save not a king, much streng
No mighty man preserves.
17 An horse for preservation
Is a deceitful thing;

And by the greatness of his strength
Can no deliv'rance bring.

8 Behold, on those that do him fear
The Lord doth set his eye;
Ev'n those who on his mercy do
With confidence rely.
9 From death to free their soul, in dearth
Life unto them to yield.
10 Our soul doth wait upon the Lord;
He is our help and shield.

11 Sith in his holy name we trust,
Our heart shall joyful be.
12 Lord, let thy mercy be on us,
As we do hope in thee.

PSALM XXXIV.

In this remarkably instructive Psalm, various are he subjects, and the persons spoken of. That the Messiah is the principal, is evident from the 20th verse, 'He keepeth all his bones; *not one of them is broken;*' as interpreted by the Holy Ghost, John ix. 36. 'These things were done, that the Scripture should be fulfilled, *A bone of him shall not be broken;*' to shew that Jesus was our *Passover, who* (as it s written, 1 Cor. v. 7.) '*was sacrificed for us,*' according as it had been written, and typified in the figure, Exod. xii. 46. and Numb. ix. 12. 'Neither shall ye break a bone of it: but according to all the ordinances of the *Passover* shall ye keep it.'—That the Lord Jesus Christ, by his Spirit in the prophet, is lso the speaker in this Psalm, is evident to the wise iscerner, from the very reading of the first five verses thereof, but especially from the address in the 11th *verse,* '*Come, ye children,* hearken unto me: *I will teach you the fear of the Lord.*'

Receive instruction from the fount
Of everlasting truth:
That knowledge only bears account
That flows from Jesus' mouth.
'Tis all but loss and dung besides,
And must be lost away;
But that *to God and glory guides,*
Which Christ the Lord doth say.

1 GOD will I bless all times; his praise
My mouth shall still express.
2 My soul shall boast in God: the meek
Shall hear with joyfulness.
3 Extol the Lord with me, let us
Exalt his name together.
4 I sought the Lord, he heard, and did
Me from all fears deliver.

5 They look'd to him, and lighten'd were:
Not shamed were their faces,
6 This poor man cry'd, God heard, and sav'd
Him from all his distresses.
7 The angel of the Lord encamps,
And round encompasseth
All those about that do him fear,
And them delivereth.

8 O taste and see that God is good:
Who trusts in him is bless'd.
9 Fear God his saints: none that him fear
Shall be with want oppress'd.
10 The lions young may hungry be,
And they may lack their food:
But they that truly seek the Lord
Shall not lack any good.

11 O children, hither do ye come,
And unto me give ear;
I shall you teach to understand
How ye the Lord should fear.

What man is he that life desires,
To see good would live long;
Thy lips refrain from speaking guile,
And from ill words thy tongue.

Depart from ill, do good, seek peace,
Pursue it earnestly.
God's eyes are on the just; his ears
Are open to their cry.
The face of God is set against
Those that do wickedly,
That he may quite out from the earth
Cut off their memory.

The righteous cry unto the Lord,
He unto them gives ear;
And they out of their troubles all
By him deliver'd are.
The Lord is ever nigh to them
That be of broken spirit;
To them he safety doth afford
That are in heart contrite.

The troubles that afflict the just
In number many be;
But yet at length out of them all
The Lord doth set him free.
He carefully his bones doth keep,
Whatever can befal;
That not so much as one of them
Can broken be at all.

Ill shall the wicked slay; laid waste
Shall be who hate the just.
The Lord redeems his servants' souls:
None perish that him trust.

PSALM XXXV.

THIS Psalm is one of those which is all spo one person; and that the person speaking the the SON OF GOD, is evident from his own e testimony, recorded, John xv. 25. 'Now hav 'both seen and hated both me and my Father 'this cometh to pass, that the word might b 'filled that is written in their law, *They ha* '*without a cause.*' So it is written in the 19th of this Psalm, 'Let not them that are mine en 'wrongfully' (or falsely) 'rejoice over me; 'let them wink with the eye, *that hate me wi* '*cause.*' The history, therefore, of the Lord ferings, in their circumstances, connections, an sequences, it is undeniable, is the history of teral fulfilment, and true interpretation of this with a long list of parallels, too many and o to be here recited.

Whose wounded heart for sinners bleeds,
'Gainst sinners also intercedes;
Those only live to him who turn;
But they who pierc'd him only mourn:
False witnesses against him rose,
Who for his love became his foes;
But men of truth for ever sing,
Who kiss THE SON, *and hail their king.*

1 PLEAD, Lord, with those that pleac
With those that fight with me.
2 Of shield and buckler take thou hold,
Stand up mine help to [redacted]. be.
3 Draw also out the spear, and do
Against them stop the way
That me pursue; unto my soul
I'm thy salvation, say.

4 *Let them* confounded be, and sham'd
That for my soul have sought:

Who plot my hurt turn'd back be they,
And to confusion brought.
5 Let them be like unto the chaff
That flies before the wind;
And let the angel of the Lord
Pursue them hard behind.

6 With darkness cover thou their way,
And let it slipp'ry prove;
And let the angel of the Lord
Pursue them from above.
7 For without cause have they for me
Their net hid in a pit.
They also have without a cause
For my soul digged it.

8 Let ruin seize him unawares;
His net he hid withal
Himself let catch; and in the same
Destruction let him fall.
9 My soul in God shall joy; and glad
In his salvation be:
10 And all my bones shall say, O Lord,
Who is like unto thee,

Which dost the poor set free from him
That is for him too strong;
The poor and needy from the man
That spoils and does him wrong?
11 False witnesses rose; to my charge
Things I not knew they laid.
12 They, to the spoiling of my soul,
Me ill for good repaid.

13 But as for me, when they were sick,
In sackcloth sad I mourn'd:
My humbled soul did fast, my pray'r
Into my bosom turn'd.
14 *Myself I did behave* as he
Had been my friend or brother;

I heavily bow'd down, as one
That mourneth for his mother.

15 But in my trouble they rejoic'd,
Gath'ring themselves together;
Yea, abjects vile together did
Themselves against me gather:
I knew it not; they did me tear,
And quiet would not be.

16 With mocking hypocrites, at feasts
They gnash'd their teeth at me.

17 How long, Lord, look'st thou on? from th
Destructions they intend
Rescue my soul, from lions young
My darling do defend.

18 I will give thanks to thee, O Lord,
Within th' assembly great;
And where much people gather'd are
Thy praises forth will set.

19 Let not my wrongful enemies
Proudly rejoice o'er me;
Nor who me hate without a cause,
Let them wink with the eye.

20 For peace they do not speak at all;
But crafty plots prepare
Against all those within the land
That meek and quiet are.

21 With mouths set wide, they 'gainst me sai
Ha, ha! our eye doth see.

22 Lord, thou hast seen, hold not thy peace;
Lord, be not far from me.

23 Stir up thyself; wake, that thou may'st
Judgment to me afford,
Ev'n to my cause, O thou that art
My only God and Lord.

24 *O Lord* my God, do thou me judge
After thy righteousness;

And let them not their joy 'gainst me
Triumphantly express:
Nor let them say within their hearts,
Ah, we would have it thus;
Nor suffer them to say, that he
Is swallow'd up by us.

Sham'd and confounded be they all
That at my hurt are glad;
Let those against me that do boast
With shame and scorn be clad.
Let them that love my righteous cause
Be glad, shout, and not cease
To say, The Lord be magnify'd,
Who loves his servant's peace.

Thy righteousness shall also be
Declared by my tongue;
The praises that belong to thee
Speak shall it all day long.

PSALM XXXVI.

THIS Psalm also is all spoken in one person; and t the Messiah is he, will need no laboured proof satisfy those who shall consider who is the speak- in Psalms xvi. lvii. and cviii. whose illustrations reader is referred to, as also to that of Psal. xxxiv. th its parallels there mentioned.

Behold the nat'ral man describ'd,
And found to be a fool,
Whose conscience by his lust is brib'd,
Whose tongue is Satan's tool.
Here, too, behold the fountains pure
Of everlasting light,
(God's mercies are for ever sure),
And drink with sweet delight!

1 THE wicked man's transgression
within my heart thus says,
Undoubtedly the fear of God
Is not before his eyes.
2 Because himself he flattereth
In his own blinded eye,
Until the hatefulness be found
Of his iniquity.

3 Words from his mouth proceeding are
Fraud and iniquity:
He to be wise, and to do good,
Hath left off utterly.
4 He mischief, lying on his bed,
Most cunningly doth plot:
He sets himself in ways not good,
Ill he abhorreth not.

5 Thy mercy, Lord, is in the heav'ns;
Thy truth doth reach the clouds:
6 Thy justice is like mountains great;
Thy judgments deep as floods:
Lord, thou preservest man and beast.
7 How precious is thy grace!
Therefore in shadow of thy wings
Men's sons their trust shall place.

8 They with the fatness of thy house
Shall be well satisfy'd;
From rivers of thy pleasures thou
Wilt drink to them provide.
9 Because of life the fountain pure
Remains alone with thee;
And in that purest light of thine
We clearly light shall see.

10 Thy loving-kindness unto them
Continue that thee know;
And still on men upright in heart
Thy righteousness bestow.

. Let not the foot of cruel pride
  Come, and against me stand;
And let me not removed be,
  Lord, by the wicked's hand.

2 There fall'n are they, and ruined,
  That work iniquities:
Cast down they are, and never shall
  Be able to arise.

PSALM XXXVII.

WITH regard to this, a Psalm rather of instruc-
n than of direct devotion and praise, as it is al-
wed on all hands, as well as all the rest, to have
en inspired by the Holy Ghost, and as, for aught
know, there has been no wresting thereof, ad-
iced under pretence of any fancied experience of
: penman; without saying any thing more posi-
e or particular, I would beg leave to refer the
der to the paraphrase,* written, I trust, according
the analogy of the one faith of God's elect, in the
ht of the whole connected testimony of God. If
: reader's views differ from mine, he certainly has
good a right to exercise his own private judg-
nt as I have; only, in all our exercises, we have
th equal reason to take heed, lest we interfere
th the one public interpretation of this and of all
e other prophetic writings, which the Holy Ghost
ho inspired them has given us plainly, and with-
t any figure, in the New Testament. See the il-
stration of Psal. xxxiv.

Behold the different ways and ends
  Of all who live below the sun;
Who rank with God as foes or friends,
  And all to heav'n or hell-wards run:
Of these or those, whoe'er thou be,
  Behold, thy judgment here is giv'n,

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* See Note, page 94.

'To dwell with Christ eternally:
'Or, from his presence to be driv'n.'

1 FOR evil-doers fret thou not
Thyself unquietly;
Nor do thou envy bear to those
That work iniquity.
2 For, even like unto the grass,
Soon be cut down shall they;
And, like the green and tender herb,
They wither shall away.
3 Set thou thy trust upon the Lord,
And be thou doing good;
And so thou in the land shalt dwell,
And verily have food.
4 Delight thyself in God; he'll give
Thine heart's desire to thee.
5 Thy way to God commit, him trust,
It bring to pass shall he.
6 And, like unto the light, he shall
Thy righteousness display;
And he thy judgment shall bring forth
Like noon-tide of the day.
7 Rest in the Lord, and patiently
Wait for him: do not fret
For him who, prosp'ring in his way,
Success in sin doth get.
8 Do thou from anger cease, and wrath
See thou forsake also:
Fret not thyself in any wise,
That evil thou should'st do.
9 For those that evil-doers are
Shall be cut off and fall:
But those that wait upon the Lord
The earth inherit shall.
10 For yet a little while, and then
The wicked shall not be;

His place thou shalt consider well,
  But it thou shalt not see.
But by inheritance the earth
  The meek ones shall possess:
They also shall delight themselves
  In an abundant peace.

The wicked plots against the just,
  And at him whets his teeth:
The Lord shall laugh at him, because
  His day he coming seeth.
The wicked have drawn out the sword,
  And bent their bow, to slay
The poor and needy, and to kill
  Men of an upright way.

But their own sword, which they have drawn,
  Shall enter their own heart:
Their bows which they have bent shall break,
  And into pieces part.
A little that a just man hath
  Is more and better far
Than is the wealth of many such
  As lewd and wicked are.

For sinners' arms shall broken be;
  But God the just sustains.
God knows the just man's days, and still
  Their heritage remains.
They shall not be asham'd when they
  The evil time do see;
And when the days of famine are
  They satisfy'd shall be.

But wicked men, and foes of God,
  As fat of lambs, decay;
They shall consume, yea, into smoke
  They shall consume away.
The *wicked borrows*, but the same
  Again he doth not pay;

Whereas the righteous mercy shews,
And gives his own away.

22 For such as blessed be of him
The earth inherit shall;
And they that cursed are of him
Shall be destroyed all.

23 A good man's footsteps by the Lord
Are ordered aright;
And in the way wherein he walks
He greatly doth delight.

24 Although he fall, yet shall he not
Be cast down utterly;
Because the Lord with his own hand
Upholds him mightily.

25 I have been young, and now am old,
Yet have I never seen
The just man left, nor that his seed
For bread have beggars been.

26 He's ever merciful, and lends:
His seed is bless'd therefore.

27 Depart from evil, and do good,
And dwell for evermore.

28 For God loves judgment, and his saints
Leaves not in any case;
They are kept ever: but cut off
Shall be the sinner's race.

29 The just inherit shall the land,
And ever in it dwell:

30 The just man's mouth doth wisdom spea
His tongue doth judgment tell.

31 In's heart the law is of his God,
His steps slide not away.

32 The wicked man doth watch the just,
And seeketh him to slay.

33 *Yet him* the Lord will not forsake,
Nor leave him in his hands:

The righteous will he not condemn,
  When he in judgment stands.
Wait on the Lord, and keep his way,
  And thee exalt shall he
Th' earth to inherit; when cut off
  The wicked thou shalt see.

I saw the wicked great in power,
  Spread like a green bay-tree:
He pass'd, yea, was not; him I sought,
  But found he could not be.
Mark thou the perfect, and behold
  The man of uprightness;
Because that surely of this man
  The latter end is peace.

But those men that transgressors are
  Shall be destroy'd together;
The latter end of wicked men
  Shall be cut off for ever.
But the salvation of the just
  Is from the Lord above;
He in the time of their distress
  Their stay and strength doth prove.

The Lord shall help and them deliver:
  He shall them free and save
From wicked men; because in him
  Their confidence they have.

PSALM XXXVIII.

THIS Psalm also is all spoken in one person, and athes forth the heaviest pressure and anguish of rit, supported by the most consummate meekness, ience, and *resignation* to the will of God: the *guage is borrowed from* the most pungent feel-

ings of one suffering all manner of distress in mind, character, and estate. That Messiah i person, is demonstrable from the very face o whole Psalm, compared with all its parallels on the margin,* with others, and read in the of the four Evangelists: so that nothing more ticular needs be said in this place; only the r may especially consult Psalms vi. xl. lxix. lxxxviii. with their illustrations.

How heavy, heavy was the hour,
How heavy was the woe,
When Jesus thus his plaints did pour,
While tears with blood did flow!
The cause of grief was human sin;
The pungent pain was death.
Look here, ye saints, this glass within—
Behold, you're freed from wrath!

1 IN thy great indignation,
O Lord, rebuke me not;
Nor on me lay thy chast'ning hand,
In thy displeasure hot.
2 For in me fast thine arrows stick,
Thine hand doth press me sore;
3 And in my flesh there is no health,
Nor soundness any more.

This grief I have, because thy wrath
Is forth against me gone;
And in my bones there is no rest,
For sin that I have done.
4 Because gone up above mine head
My great transgressions be;
And, as a weighty burden, they
Too heavy are for me.

5 My wounds do stink, and are corrupt;
My folly makes it so.

* Prose Psalms of the Bible.

6 I troubled am, and much bow'd down;
All day I mourning go.
7 For a disease that loathsome is
So fills my loins with pain,
That in my weak and weary flesh
No soundness doth remain.

8 So feeble and infirm am I,
And broken am so sore,
That, through disquiet of my heart,
I have been made to roar.
9 O Lord, all that I do desire
Is still before thine eye;
And of my heart the secret groans
Not hidden are from thee.

10 My heart doth pant incessantly,
My strength doth quite decay;
As for mine eyes their wonted light
Is from me gone away.
11 My lovers and my friends do stand
At distance from my sore;
And those do stand aloof that were
Kinsmen and kind before.

12 Yea, they that seek my life lay snares.
Who seek to do me wrong
Speak things mischievous, and deceits
Imagine all day long.
13 But, as one deaf, that heareth not,
I suffer'd all to pass;
I as a dumb man did become,
Whose mouth not open'd was:

14 As one that hears not, in whose mouth
Are no reproofs at all.
15 For, Lord, I hope in thee; my God,
Thou'lt hear me when I call.
16 For I said, *Hear me*, lest they should
Rejoice o'er me with pride;

And o'er me magnify themselves,
When as my foot doth slide.

17 For I am near to halt, my grief
Is still before mine eye:
18 For I'll declare my sin, and grieve
For mine iniquity.
19 But yet mine en'mies lively are,
And strong are they beside;
And they that hate me wrongfully
Are greatly multiply'd.

20 And they for good that render ill,
As en'mies me withstood;
Yea, ev'n for this, because that I
Do follow what is good.
21 Forsake me not, O Lord; my God,
Far from me never be.
22 O Lord, thou my salvation art,
Haste to give help to me.

PSALM XXXIX.

THIS Psalm seems a continuation of the la
the illustration may be the same. See parti
the next.

Behold the Lamb of God decreed,
Before the world began to be,
For all the flock of God to bleed,
That they might by his blood go free
When his appointed hour was come,
No murm'ring from his spirit broke:
A Lamb before his shearers dumb,
He bore the sin-avenging stroke.

1 I SAID, I will look to my ways,
Lest with my tongue I sin:
In sight of wicked men my mouth
With bridle I'll keep in.

2 With silence I as dumb became,
I did myself restrain
From speaking good; but then the more
Increased was my pain.

3 My heart within me waxed hot:
And, while I musing was,
The fire did burn; and from my tongue
These words I did let pass:
4 Mine end, and measure of my days,
O Lord, unto me show
What is the same; that I thereby
My frailty well may know.

5 Lo, thou my days an handbreadth mad'st;
Mine age is in thine eye
As nothing: sure each man at best
Is wholly vanity.
6 Sure each man walks in a vain show;
They vex themselves in vain:
He heaps up wealth, and doth not know
To whom it shall pertain.

7 And now, O Lord, what wait I for?
My hope is fix'd on thee.
8 Free me from all my trespasses,
The fool's scorn make not me.
9 Dumb was I, op'ning not my mouth,
Because this work was thine.
10 Thy stroke take from me; by the blow
Of thine hand I do pine.

11 When with rebukes thou dost correct
Man for iniquity,
Thou wastes his beauty like a moth:
Sure each man's vanity.
12 Attend my cry, Lord, at my tears
And pray'rs not silent be:
I sojourn as my fathers all,
And stranger am with thee.

PSALM XII.

This Psalm is a mine of gold to the true w
pers, who worship God in the spirit, and in th
rejoicing in Christ Jesus, and having no con
in the flesh; and, as explained by the Holy G
the xth chapter of the Epistle to the Hebrew
serve as an infallible Key to all the rest of the
—After what has been already suggested f
Scriptures to the common sense of mankind
general preface, it may be reckoned superf
say any more; only the reader may notice,
all, what a false light he follows, when he reg
contents prefixed to the top of each Psalm,
speak any more of the commentators, who a
one spirit), by comparing them with the unq
able New-Testament interpretations: witn
Psalm, the xvith, xxiid, and lxixth.—For p
Psalm and verse, consult the references on t
gin: * see especially the following, all preci
this) spoken in one person, and of the same sp
strain of expression; *viz.* Psalms xvi. xxii. xx
xxx. xxxi. xxxv. xxxviii. xxxix. xli. xlii. xl

1 I WAITED for the Lord my God,
And patiently did bear;
At length to me he did incline
My voice and cry to hear.
2 He took me from a fearful pit,
And from the miry clay,
And on a rock he set my feet,
Establishing my way.

3 He put a new song in my mouth,
Our God to magnify:
Many shall see it, and shall fear,
And on the Lord rely.
4 O blessed is the man whose trust
Upon the Lord relies;
Respecting not the proud, nor such
As turn aside to lies.

5 O Lord my God, full many are
The wonders thou hast done;
Thy gracious thoughts to us-ward far
Above all thoughts are gone:
In order none can reckon them
To thee: if them declare,
And speak of them I would, they more
Than can be number'd are.

6 No sacrifice nor offering
Didst thou at all desire;
Mine ears thou bor'd: sin-off'ring thou
And burnt didst not require:
7 Then to the Lord these were my words,
I come, behold and see;
Within the volume of the book
It written is of me:

8 To do thy will I take delight,
O thou my God that art:
Yea, that *most holy law* of thine
I have within my heart.

9 Within the congregation great
I righteousness did preach:
Lo, thou dost know, O Lord, that I
Refrained not my speech.

10 I never did within my heart
Conceal thy righteousness;
I thy salvation have declar'd,
And shewn thy faithfulness:
Thy kindness which most loving is,
Concealed have not I,
Nor from the congregation great
Have hid thy verity.

11 Thy tender mercies, Lord, from me
O do thou not restrain:
Thy loving-kindness and thy truth,
Let them me still maintain.
12 For ills past reck'ning compass me,
And mine iniquities
Such hold upon me taken have,
I cannot lift mine eyes.

They more than hairs are on mine head,
Thence is mine heart dismay'd.
13 Be pleased, Lord, to rescue me;
Lord, hasten to mine aid.
14 Sham'd and confounded be they all
That seek my soul to kill;
Yea, let them backward driven be,
And sham'd that wish me ill.

15 For a reward of this their shame
Confounded let them be,
That in this manner scoffing say,
Aha, aha! to me.
16 In thee let all be glad, and joy,
Who seeking thee abide;
Who thy salvation love, say still,
The Lord be magnify'd.

I'm poor and needy, yet the Lord
  Of me a care doth take:
Thou art my help and saviour,
  My God, no tarrying make.

PSALM XLI.

THIS Psalm, being spoken also in one person, and
erpreted, John xii. 18. by the Lord concerning
nself, when betrayed by Judas, perfectly ascer-
ns, in like manner, the meaning and true applica-
n of these two following ones, *viz.* Psal. xxvii. and
with their parallels.

Behold the Lord, the Lord of all,
  For us become so weak and poor,
That he behov'd on God to call,
  To save him in his awful hour!—
Behold th' ingratitude confest
  Of Judas' base and treach'rous heart:
A sad example to the rest,
  Who from the Lord their God depart!

1 BLESSED is he that wisely doth
  The poor man's case consider;
For when the time of trouble is,
  The Lord will him deliver.
2 God will him keep, yea, save alive;
  On earth he bless'd shall live;
And to his enemies' desire
  Thou wilt him not upgive.

3 God will give strength when he on bed
  Of languishing doth mourn;
And in his sickness sore, O Lord,
  Thou all his bed wilt turn.
4 I said, O Lord, do thou extend
  Thy mercy unto me;

O do thou heal my soul; for why?
I have offended thee.

5 Those that to me are enemies,
Of me do evil say,
When shall he die, that so his name
May perish quite away?
6 To see me if he comes, he speaks
Vain words: but then his heart
Heaps mischief to it, which he tells,
When forth he doth depart.

7 My haters jointly whispering,
'Gainst me my hurt devise.
8 Mischief, say they, cleaves fast to him;
He li'th, and shall not rise.
9 Yea, ev'n mine own familiar friend,
On whom I did rely,
Who ate my bread, ev'n he his heel
Against me lifted high.

10 But, Lord, be merciful to me,
And up again me raise,
That I may justly them requite
According to their ways.
11 By this I know that certainly
I favour'd am by thee;
Because my hateful enemy
Triumphs not over me.

12 But as for me, thou me uphold'st
In mine integrity;
And me before thy countenance
Thou sett'st continually.
13 The Lord, the God of Israel,
Be bless'd for ever then,
From age to age eternally.
Amen, yea, and amen.

PSALM XLII.

To save transcribing, read the parallels in the margin, * with others which your own good sense will suggest, particularly these two, *viz.* Psal. lxiii. and lxxxiv. whose illustrations see.

As hunted hart for water brays,
Messiah mourns, and pants, and prays;
Yet, trusting in the Lord his God,
He perseveres beneath the rod,
Till, chasten'd for his people's sins,
The foll'wing glory all begins
To overflow his troubled soul,
And floods of glory o'er him roll,
Instead of ev'ry present wave,
And water-spout, which o'er him heave.

THE TITLE PARAPHRASED.

I to the conqu'ring King will sing,
And in my song instruction bring
To all the understanding ones;
Music divine to all his sons.

1 LIKE as the hart for water-brooks
In thirst doth pant and bray;
So pants my longing soul, O God,
That come to thee I may.
2 My soul for God, the living God,
Doth thirst: when shall I near
Unto thy countenance approach,
And in God's sight appear?

3 My tears have unto me been meat,
Both in the night and day,
While unto me continually,
Where is thy God? they say.

* *Prose Psalms* of the Bible.

4 My soul is poured out in me,
When this I think upon;
Because that with the multitude
I heretofore had gone.

With them into God's house I went
With voice of joy and praise;
Yea, with the multitude that kept
The solemn holy days.

5 O why art thou cast down, my soul;
Why in me so dismay'd?
Trust God, for I shall praise him yet,
His count'nance is mine aid.

6 My God, my soul's cast down in me;
Thee therefore mind I will
From Jordan's land, the Hermonites,
And ev'n from Mizar hill.

7 At the noise of thy water-spouts
Deep unto deep doth call;
Thy breaking waves pass over me,
Yea, and thy billows all.

8 His loving-kindness yet the Lord
Command will in the day,
His song's with me by night; to God,
By whom I live, I'll pray:

9 And I will say to God my rock,
Why me forgett'st thou so?
Why, for my foes' oppression,
Thus mourning do I go?

10 'Tis as a sword within my bones,
When my foes me upbraid;
Ev'n when by them, Where is thy God?
'Tis daily to me said.

11 O why art thou cast down, my soul?
Why, thus with grief oppress,
Art thou disquieted in me?
In God still hope and rest:

For yet I know I shall him praise,
Who graciously to me
The health is of my countenance,
Yea, mine own God is he.

PSALM XLIII.

THE illustration the same as the last.

See how the Lord of glory pleads,
And calls upon his Father here,
To vindicate his holy deeds,
And judge him by his law severe!
The Lord of glory is your Head,
And Advocate, ye saints of God:
His Father heard the cause he pled,
And sav'd him by his royal nod.

1 JUDGE me, O God, and plead my cause
Against th' ungodly nation;
From the unjust and crafty man,
O be thou my salvation.
2 For thou the God art of my strength;
Why thrusts thou me thee fro'?
For th' enemy's oppression
Why do I mourning go?

3 O send thy light forth and thy truth;
Let them be guides to me,
And bring me to thine holy hill,
Ev'n where thy dwellings be.
4 Then will I to God's altar go,
To God my chiefest joy:
Yea, God, my God, thy name to praise
My harp I will employ.

5 Why art thou then cast down, my soul?
What should discourage thee?

PSALM XLIV.

ALL the truths of God are joy and praise who believe them. This Psalm (and cons its parallels, which see in the margin, *) fi and explained, Rom. viii. 36. as descriptiv condition of the saints of God in all ages of t exposed, as lambs among wolves, to all m sufferings, calamities, and deaths, till in things they become more than conquerors him that loved them, and washed them fr sins in his own blood, and made them k priests unto God: to whom be glory for ever. Amen.

Behold the Scripture here fulfill'd,
As all the seers unfold;
The Woman's Seed by serpent kill'd
(As 'twas in days of old).
But our Redeemer ever lives,
O blessed be his name,

Thou didst afflict the nations
But them thou didst increase.

3 For neither got their sword the land,
Nor did their arm them save;
But thy right hand, arm, countenance;
For thou them favour gave.
4 Thou art my King: for Jacob, Lord,
Deliv'rances command.
5 Through thee we shall push down our foes,
That do against us stand:

We through thy name, shall tread down those
That ris'n against us have.
6 For in my bow I shall not trust,
Nor shall my sword me save.
7 But from our foes thou hast us sav'd,
Our haters put to shame.
8 In God we all the day do boast,
And ever praise thy name.

9 But now we are cast off by thee,
And us thou putt'st to shame;
And when our armies do go forth,
Thou go'st not with the same.
10 Thou mak'st us from the enemy,
Faint-hearted, to turn back;
And they who hate us for themselves
Our spoils away do take.

11 Like sheep for meat thou gavest us;
'Mong heathen cast we be.
12 Thou didst for nought thy people sell;
Their price enrich'd not thee.
13 Thou mak'st us a reproach to be,
Unto our neighbours near;
Derision and a scorn to them
That round about us are.

14 *A by-word also thou* dost us
Among the heathen make;

The people, in contempt and spite,
At us their heads do shake.
15 Before me my confusion
Continually abides;
And of my bashful countenance
The shame me ever hides:
16 For voice of him that doth reproach,
And speaketh blasphemy;
By reason of th' avenging foe,
And cruel enemy.
17 All this has come on us, yet we
Have not forgotten thee;
Nor falsely in thy covenant
Behav'd ourselves have we.

18 Back from thy way our heart not turn'd;
Our steps no straying made;
19 Though us thou brak'st in dragons' place,
And cover'dst with death's shade.
20 If we God's name forgot, or stretch'd
To a strange god our hands,
21 Shall not God search this out? for he
Heart's secrets understands.

22 Yea, for thy sake we're kill'd all day,
Counted as slaughter-sheep.
23 Rise, Lord, cast us not ever off;
Awake, why dost thou sleep?
24 O wherefore hidest thou thy face?
Forgett'st our cause distress'd,
25 And our oppression? for our soul
Is to the dust down press'd.

Our belly also on the earth
Fast cleaving hold doth take.
26 Rise for our help, and us redeem,
Ev'n for thy mercies' sake.

PSALM XLV.

HIS divinely glorious Psalm, parallel in subject, t, and expression, to the Song of Solomon, reof indeed it is the key), explained and appli- Heb. i. 8. to the Lord Jesus Christ, is a clear decisive proof of the true interpretation of all arallels, as recited in the marginal references; * ger catalogue whereof the reader will find in the tration of Psal. ii.

God over all, bless'd evermore,
The Lord THE SON, *the King,*
Let all the heavenly hosts adore!
Let all the churches sing!
O daughter! see thy glory come!
O daughter of thy God!
Thy spouse he comes to take thee home
To heav'n thine own abode!

THE TITLE PARAPHRASED.

I'll sing the Lily of the vale;
I'll sing of Christ the King,
Whose loves above all loves prevail:
So shall the song I sing.

MY heart brings forth a goodly thing;
My words that I indite
Concern the King: my tongue's a pen
Of one that swift doth write.
Thou fairer art than sons of men:
Into thy lips is store
Of grace infus'd; God therefore thee
Hath bless'd for evermore.

O thou that art the mighty One,
Thy sword gird on thy thigh;
Ev'n with thy glory excellent,
And with thy majesty.

* *Prose Psalms of the Bible.*

4 For meekness, truth, and righteousness,
In state ride prosp'rously;
And thy right hand shall thee instruct
In things that fearful be.

5 Thine arrows sharply pierce the heart
Of th' en'mies of the King;
And under thy subjection
The people down do bring.

6 For ever and for ever is,
O God, thy throne of might;
The sceptre of thy kingdom is
A sceptre that is right.

7 Thou lovest right, and hatest ill;
For God, thy God, most high,
Above thy fellows hath with th' oil
Of joy anointed thee.

8 Of aloes, myrrh, and cassia,
A smell thy garments had,
Out of the iv'ry palaces,
Whereby they made thee glad.

9 Among thy women honourable
Kings' daughters were at hand;
Upon thy right hand did the queen
In gold of Ophir stand.

10 O daughter, hearken and regard,
And do thine ear incline;
Likewise forget thy father's house,
And people that are thine.

11 Then of the King desir'd shall be
Thy beauty veh'mently:
Because he is thy Lord, do thou
Him worship rev'rently.

12 The daughter there of Tyre shall be
With gifts and off'rings great:
Those of the people that are rich
Thy favour shall entreat.

13 Behold, the daughter of the King
All glorious is within;
And with embroideries of gold
Her garments wrought have been.
14 She shall be brought unto the King
In robes with needle wrought;
Her fellow-virgins following
Shall unto thee be brought.

5 They shall be brought with gladness great,
And mirth on ev'ry side,
Into the palace of the King,
And there they shall abide.
6 Instead of those thy fathers dear,
Thy children thou may'st take,
And in all places of the earth
Them noble princes make.

7 Thy name remember'd I will make
Through ages all to be:
The people therefore evermore
Shall praises give to thee.

Another of the same.

1 MY heart inditing is
Good matter in a song:
I speak the things that I have made,
Which to the King belong:
My tongue shall be as quick,
His honour to indite,
As is the pen of any scribe
That useth fast to write.

2 Thou'rt fairest of all men:
Grace in thy lips doth flow,
And therefore blessings evermore
On thee doth God bestow.
3 Thy sword gird on thy thigh,
Thou that art most of might:

Appear in dreadful majesty,
And in thy glory bright.

4 For meekness, truth, and right,
Ride prosp'rously in state;
And thy right hand shall teach to thee
Things terrible and great.

5 Thy shafts shall pierce their hearts
That foes are to the King;
Whereby into subjection
The people thou shalt bring.

6 Thy royal seat, O Lord,
For ever shall remain:
The sceptre of thy kingdom doth
All righteousness maintain.

7 Thou lov'st right, and hat'st ill;
For God, thy God, most high,
Above thy fellows hath with th' oil
Of joy anointed thee.

8 Of myrrh and spices sweet
A smell thy garments had,
Out of the iv'ry palaces,
Whereby they made thee glad.

9 And in thy glorious train
Kings' daughters waiting stand;
And thy fair queen, in Ophir gold,
Doth stand at thy right hand.

10 O daughter, take good heed,
Incline, and give good ear;
Thou must forget thy kindred all,
And father's house most dear.

11 Thy beauty to the King
Shall then delightful be:
And do thou humbly worship him,
Because thy Lord is he.

12 The daughter then of Tyre
There with a gift shall be,

And all the wealthy of the land
  Shall make their suit to thee.
  The daughter of the King
  All glorious is within;
And with embroideries of gold
  Her garments wrought have been.

  She cometh to the King
  In robes with needle wrought;
The virgins that do follow her
  Shall unto thee be brought.
  They shall be brought with joy,
  And mirth on ev'ry side,
Into the palace of the king,
  And there they shall abide.

  And in thy fathers' stead,
  Thy children thou may'st take,
And in all places of the earth
  Them noble princes make.
  I will shew forth thy name
  To generations all:
Therefore the people evermore
  To thee give praises shall.

PSALM XLVI.

'HIS Psalm, which may be considered as a sequel ıe former, shines forth conspicuously triumphant, , if we may so say, exalted to the very pinnacle perfection of heavenly joy and praise divine!— he same light, behold and sing its parallels—and ;, O saint! with thy God for ever!

How blest are they, and only they,
  Inspirited by faith and hope,
Who dare adopt this heav'nly lay,
  Which all the saints of God adopt!—

'The Lord of Hosts is on our side!
'The Lord of Hosts is King for ay!
'The God of mercy is our guide!
'He'll guard our steps by night and day

1 GOD is our refuge and our strength,
In straits a present aid:
2 Therefore although the earth remove,
We will not be affraid:
Though hills amidst the seas be cast;
3 Though waters roaring make,
And troubled be; yea, though the hills
By swelling seas do shake.

4 A river is whose streams do glad
The city of our God:
The holy place, wherein the Lord
Most high hath his abode.
5 God in the midst of her doth dwell;
Nothing shall her remove:
The Lord to her an helper will,
And that right early, prove.

6 The heathen rag'd tumultuously,
The kingdoms moved were:
The Lord God uttered his voice,
The earth did melt for fear.
7 The Lord of hosts upon our side
Doth constantly remain:
The God of Jacob's our refuge,
Us safely to maintain.

8 Come, and behold what wondrous works
Have by the Lord been wrought;
Come, see what desolations
He on the earth hath brought.
9 Unto the ends of all the earth
Wars into peace he turns:
The bow he breaks, the spear he cuts,
In fire the chariot burns.

10 Be still, and know that I am God;
Among the heathen I
Will be exalted; I on earth
Will be exalted high.
11 Our God, who is the Lord of hosts,
Is still upon our side;
The God of Jacob our refuge
For ever will abide.

PSALM XLVII.

The same as Psalm ii. with its parallels. See Psal. lxviii. 24, 25, interpreted, Eph. iv. 8. of Christ's ascension and its consequences.

Th' ascension of the Lord on high
Hath pav'd for us the heav'nly way,
That we might dwell beyond the sky
In regions of eternal day.
Where Christ the Lord is gone before,
And reigns in majesty above,
Let our affections upwards soar
Upon the wings of faith and love.

1 ALL people clap your hands; to God
With voice of triumph shout:
2 For dreadful is the Lord most High,
Great King the earth throughout,
3 The heathen people under us
He surely shall subdue;
And he shall make the nations
Under our feet to bow.

4 The lot of our inheritance
Choose out for us shall he.
Of Jacob, whom he loved well,
Ev'n the excellency.

That ye may tell posterity.
14 For this God doth abide
Our God for evermore; he will
Ev'n unto death us guide.

PSALM XLIX.

The speaker in this Psalm (for it is all spo one person) is the Lord Jesus Christ; as he in Psal. lxxviii.; for the 2d verse of that, an 4th of this, are so interpreted, Matt. xiii. 35, it is written, 'All these things spake Jesus ur 'multitude in parables; and without a parable 'he not unto them; that it might be fulfilled 'was spoken by the prophet, saying, *I will o* '*mouth in parables; I will utter things whic* '*been kept secret from the foundation of the wo* Among other parallels, see Psal. xxxix. lii. ar

The eternal wisdom sends her call,
And makes her voice to flow,
Like sounding winds, around the ball,
To all the high and low:
'Be wise, repent, and live to-day:
'To-morrow you shall die—
'As th' axe-struck tree shall yield and sw
'So shall it ever lie.'

1 HEAR this, all people, and give ear
All in the world that dwell;
2 Both low and high, both rich and poor
3 My mouth shall wisdom tell:
My heart shall knowledge meditate.
4 I will incline mine ear
To parables, and on the harp
My sayings dark declare.

5 Amidst those days that evil be,
Why should I fearing doubt,

When of my heels th' iniquity
Shall compass me about.
6 Whoe'er they be that in their wealth
Their confidence do pitch,
And boast themselves, because they are
Become exceeding rich:

7 Yet none of these his brother can
Redeem by any way;
Nor can he unto God for him
Sufficient ransom pay,
8 (Their soul's redemption precious is,
And it can never be,)
9 That still he should for ever live,
And not corruption see.

10 For why? he seeth that wise men die,
And brutish fools also
Do perish; and their wealth, when dead,
To others they let go.
11 Their inward thought is, that their house
And dwelling-places shall
Stand through all ages; they their lands
By their own names do call.

12 But yet in honour shall not man
Abide continually;
But passing hence, may be compar'd
Unto the beasts that die.
13 Thus brutish folly plainly is
Their wisdom and their way;
Yet their posterity approve
What they do fondly say.

14 Like sheep they in the grave are laid,
And death shall them devour;
And in the morning upright men
Shall over them have pow'r:
Their beauty from their dwelling shall
Consume within the grave.

15 But from hell's hand God will me fr
For he shall me receive.

16 Be thou not then afraid when one
Enriched thou dost see,
Nor when the glory of his house
Advanced is on high:
17 For he shall carry nothing hence
When death his days doth end;
Nor shall his glory after him
Into the grave descend.

18 Although he his own soul did bless
Whilst he on earth did live;
(And when thou to thyself dost well,
Men will thee praises give;)
19 He to his fathers' race shall go,
They never shall see light.
20 Man honour'd wanting knowledge is
Like beasts that perish quite.

PSALM L.

To be a stranger to the spirit and truth and of the following Psalm, is to be a str the whole of the New Testament, and of for 'the Lord is that Spirit:' God manife flesh is that Spirit; and they that wors must worship him in that spirit, and in th See John iv. 23, &c. with the parallel pa In a word, the meaning of this and the ne is, in a short sum, the meaning of the wh nected testimony of God. See Psalm li. parallels, and those on the margin. *

The Lord descends in flaming fire,
Amidst the angels of his pow'r,
His servants' talents to require,
And all the faithless to devour:

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* Prose Psalms of the Bible.

But all the saints of God on earth
Shall re-ascend with God along,
To serve him with eternal mirth,
Their persons perfect and their song!

1 THE mighty God, the Lord,
Hath spoken, and did call
The earth, from rising of the sun,
To where he hath his fall.
2 From out of Sion hill,
Which of excellency
And beauty the perfection is,
God shined gloriously.

3 Our God shall surely come,
Keep silence shall not he:
Before him fire shall waste, great storms
Shall round about him be.
4 Unto the heavens clear
He from above shall call,
And to the earth likewise that he
May judge his people all.

5 Together let my saints
Unto me gather'd be,
Those that by sacrifice have made
A covenant with me.
6 And then the heavens shall
His righteousness declare:
Because the Lord himself is he
By whom men judged are.

7 My people Isr'el hear,
Speak will I from on high,
Against thee I will testify?
God, ev'n thy God, am I.
8 I for thy sacrifice
No blame will on thee lay,
Nor for burnt-off'rings, which to me
Thou offer'dst ev'ry day.

9 I'll take no calf nor goats
From house or fold of thine:
10 For beasts of forests, cattle all
On thousand hills, are mine.
11 The fowls on mountains high
Are all to me well known;
Wild beasts which in the fields do li
Ev'n they are all mine own.

12 Then, if I hungry were,
I would not tell it thee:
Because the world, and fulness all
Thereof, belongs to me.
13 Will I eat flesh of bulls?
Or goats' blood drink will I?
14 Thanks offer thou to God, and pay
Thy vows to the most High.

15 And call upon me when
In trouble thou shalt be;
I will deliver thee, and thou
My name shalt glorify.
16 But to the wicked man
God saith, My laws and truth
Should'st thou declare? how dar'st t
My cov'nant in thy mouth?

17 Sith thou instruction hat'st,
Which should thy ways direct;
And sith my words behind thy back
Thou cast'st, and dost reject.
18 When thou a thief did'st see,
With him thou did'st consent;
And with the vile adulterers
Partaker on thou went.

19 Thou giv'st thy mouth to ill,
Thy tongue deceit doth frame;
20 Thou sitt'st, and 'gainst thy brother
Thy mother's son dost shame.

21 Because I silence kept,
While thou these things hast wrought;
That I was altogether like
Thyself, hath been thy thought;

Yet I will thee reprove,
And set before thine eyes,
In order ranked, thy misdeeds,
And thine iniquities.
22 Now, ye that God forget,
This carefully consider;
Lest I in pieces tear you all,
And none can you deliver.

23 Whoso doth offer praise
Me glorifies; and I
Will shew him God's salvation,
That orders right his way.

Another of the same.

1 THE mighty God, the Lord hath spoke,
And call'd the earth upon,
Ev'n from the rising of the sun
Unto his going down.
2 From out of Sion, his own hill,
Where the perfection high
Of beauty is, from thence the Lord
Hath shined gloriously.

3 Our God shall come, and shall no more
Be silent, but speak out:
Before him fire shall waste, great storms
Shall compass him about.
4 He to the heavens from above,
And to the earth below,
Shall call, that he his judgments may
Before his people show.

5 Let all my saints together be
Unto me gathered;

Those that by sacrifice with me
A covenant have made.
6 And then the heavens shall declare
His righteousness abroad:
Because the Lord himself doth come;
None else is judge but God.

7 Hear, O my people, and I'll speak;
O Israel by name,
Against thee I will testify;
God ev'n thy God, I am.
8 I for thy sacrifices few
Reprove thee never will,
Nor for burnt-off'rings to have been;
Before me offer'd still.

9 I'll take no bullock nor he-goats
From house nor folds of thine:
10 For beasts of forests, cattle all
On thousand hills, are mine.
11 The fowls are all to me well known
That mountains high do yield;
And I do challenge as mine own
The wild beasts of the field.

12 If I were hungry, I would not
To thee for need complain;
For earth, and all its fulness, doth
To me of right pertain.
13 That I to eat the flesh of bulls
Take pleasure dost thou think?
Or that I need, to quench my thirst,
The blood of goats to drink?

14 Nay, rather unto me, thy God,
Thanksgiving offer thou:
To the most High perform thy word,
And fully pay thy vow;
15 And in the day of trouble great
See that thou call on me;

I will deliver thee, and thou
My name shalt glorify.

16 But God unto the wicked saith,
Why should'st thou mention make
Of my commands? how dar'st thou in
Thy mouth my cov'nant take?
17 Sith it is so that thou dost hate
All good instruction;
And sith thou cast'st behind thy back,
And slight'st my words each one.

18 When thou a thief didst see, then straight
Thou joind'st with them in sin;
And with the vile adulterers
Thou hast partaker been.
19 Thy mouth to evil thou dost give,
Thy tongue deceit doth frame.
20 Thou sitt'st, and 'gainst thy brother speak'st,
Thy mother's son to shame.

21 These things thou wickedly hast done,
And I have silent been:
Thou thought'st that I was like thyself,
And did approve thy sin:
But I will sharply thee reprove,
And I will order right
Thy sins and thy transgressions
In presence of thy sight.

22 Consider this, and be afraid,
Ye that forget the Lord,
Lest I in pieces tear you all,
When none can help afford,
23 Who off'reth praise me glorifies:
I will shew God's salvation
To him that ordereth aright
His life and conversation.

1 PRAISE waits for thee in Sion, Lord:
To thee vows paid shall be.
2 O thou that hearer art of pray'r,
All flesh shall come to thee.
3 Iniquities, I must confess,
Prevail against me do:
But as for our transgressions,
Them purge away shalt thou.

4 Bless'd is the man whom thou dost chuse,
And mak'st approach to thee,
That he within thy courts, O Lord,
May still a dweller be:
We surely shall be satisfy'd
With thy abundant grace,
And with the goodness of thy house,
Ev'n of thy holy place.

5 O God of our salvation,
Thou, in thy righteousness,
By fearful works unto our pray'rs
Thine answer dost express:
Therefore the ends of all the earth,
And those afar that be
Upon the sea, their confidence,
O Lord, will place in thee.

6 Who, being girt with pow'r, sets fast
By his great strength, the hills.
7 Who noise of seas, noise of their waves,
And people's tumult, stills.
8 Those in the utmost parts that dwell
Are at thy signs afraid:
Th' outgoings of the morn and ev'n
By thee are joyful made.

9 The earth thou visit'st, wat'ring it;
Thou mak'st it rich to grow
With God's full flood; thou corn prepar'st
When thou provid'st it so.

ther, 'Thou shalt create in me a clean heart, O
d.' &c. respect the human nature in its perfec-
prepared or created for the eternal Son of God,
behoved to be made in all things, respecting
nature, like unto his brethren, except sin.—
liberty of changing the form of the above sen-
s, all the commentators allow, when they tell
e curses or imprecations in the Psalms should
r be rendered predictions. However, either
the sense is the same: so that there needs be
ght no occasion of stumbling here upon that ac-
t.—'God hath made Christ to be sin for us,
o knew no sin, that we might be made the
hteousness of God in him,' 2 Cor. v. 21. Isa.
Gal. iii. 13. 1 Pet. ii. 24.—See all the parallels
ese passages, and of this Psalm; and then judge,
say, 'Let God be true, and every man a liar.'
en.

When David sinn'd with Bathsheba,
And shed Uriah's blood;
As Nathan did the sim'le draw,
The king corrected stood:
'Thou art the man,' *the prophet said;*
'On thee the sword shall be:
'Thy neighbour thou hast murdered;
'His wife debauch'd by thee:

'But yet thy sin is put away;
'Thy guilt is covered:
'Thy son Messiah, in his day,
'For thee his blood shall shed.'—
Then David, moved by the Lord,
Prophetic, breath'd this Psalm;
Messiah's labours to record—
His sin-struck soul to calm.

AFTER thy loving-kindness, Lord.
Have mercy upon me:
For thy compassion's great, blot out
All mine iniquity.

2 Me cleanse from sin, and throughly wash
From mine iniquity:
3 For my transgressions I confess;
My sin I ever see.

4 'Gainst thee, thee only, have I sinn'd,
In thy sight done this ill;
That when thou speak'st thou may'st be j
And clear in judging still.
5 Behold, I in iniquity
Was form'd the womb within;
My mother also me conceiv'd
In guiltiness and sin.

6 Behold thou in the inward parts
With truth delighted art;
And wisdom thou shalt make me know
Within the hidden part.
7 Do thou with hyssop sprinkle me,
I shall be cleansed so;
Yea, wash thou me, and then I shall
Be whiter than the snow.

8 Of gladness and of joyfulness
Make me to hear the voice;
That so these very bones which thou
Hast broken may rejoice.
9 All mine iniquities blot out,
Thy face hide from my sin.
10 Create a clean heart, Lord, renew
A right sp'rit me within.

11 Cast me not from thy sight, nor take
Thy Holy Sp'rit away.
12 Restore me thy salvation's joy;
With thy free Sp'rit me stay.
13 Then will I teach thy ways unto
Those that transgressors be;
And those that sinners are shall then
Be turned unto thee.

O God, of my salvation God,
  Me from blood-guiltiness
Set free; then shall my tongue aloud
  Sing of thy righteousness.
My closed lips, O Lord, by thee
  Let them be opened;
Then shall thy praises by my mouth
  Abroad be published.
For thou desir'st not sacrifice,
  Else would I give it thee;
Nor wilt thou with burnt-offering
  At all delighted be.
A broken spirit is to God
  A pleasing sacrifice:
A broken and a contrite heart,
  Lord, thou wilt not despise.
Shew kindness, and do good, O Lord,
  To Sion, thine own hill:
The walls of thy Jerusalem
  Build up of thy good will.
Then righteous off'rings shall thee please,
  And off'rings burnt, which they
With whole burn-off'rings, and with calves,
  Shall on thine altar lay.

PSALM LII.

THIS Psalm with all the following to the lxv. be-
; exactly parallel in subject, spirit, and expres-
n, to Psalm ix. x. xxxv. &c. as well as those cited
the margin,* whose respective illustrations may be
ısulted, especially that of Psal. xxxv. it would be
ng labour in vain to be more particular.

Behold the boasts of foolish men,
  Converted into pain and shame!

* *Prose Psalms of the Bible.*

For short and slipp'ry is their reign,
Arrested by the fiery flame.
The righteous glory in their God;
And God, their glory, is their screen:
Messiah is the Olive Good,
And they the branches ever-green!

1 WHY dost thou boast, O mighty n
Of mischief and of ill?
The goodness of Almighty God
Endureth ever still.
2 Thy tongue mischievous calumnies
Deviseth subtilely,
Like to a razor sharp to cut,
Working deceitfully.

3 Ill more than good, and more than tru
Thou lovest to speak wrong;
4 Thou lovest all-devouring words,
O thou deceitful tongue.
5 So God shall thee destroy for aye,
Remove thee, pluck thee out
Quite from thy house; out of the lanc
Of life he shall thee root.

6 The righteous shall it see, and fear,
And laugh at him they shall:
7 Lo, this the man is that did not
Make God his strength at all;
But he in his abundant wealth
His confidence did place;
And he took strength unto himself
From his own wickedness.

8 But I am in the house of God
Like to an olive green:
My confidence for ever hath
Upon God's mercy been.
9 And I for ever will thee praise,
Because thou hast done this:

I on thy name will wait; for good
Before thy saints it is.

PSALM LIII.

WERE there any controversy concerning the speak-
in this Psalm, (which is the same precisely with
e xiv.) the 4th verse would determine it to be the
ord, the Saviour and King of his people.—What is
ost material to be considered, is, the awful descrip-
on of, and divine verdict concerning the universal
ce of mankind, Jews and Gentiles, in a state of na-
re, without Christ, without God, and without hope
the world; with the irretrievable everthrow of all
e fearful and unbelieving, the neglecters of the
eat salvation—contrasted and aggravated by the
nsideration of the eternally triumphant joy, and
ng of all the Israel of God, when their mighty Re-
eemer shall deliver them from the bondage of cor-
ption, and translate them into the glorious liberty
f the sons of God. See Rom. iii. 9, &c.

How lost, how fearful is the state
Of unbelievers, here describ'd,
Whom fools *and* atheists *God doth rate;*
Whose conscience by their heart is brib'd!
Repent to-day, believe, and live—
Else thou shalt call on rocks in vain,
To hide thee from the Lord—who'll give
Thee up to hell—while saints shall reign!

1 THAT there is not a God, the fool
Doth in his heart conclude:
They are corrupt, their works are vile,
Not one of them doth good.
2 The Lord upon the sons of men
From heav'n did cast his eyes,
To see *if any one* there was
That sought God, and was wise.

3 They altogether filthy are,
They all are backward gone;
And there is none that doeth good,
No, not so much as one.
4 These workers of iniquity,
Do they not know at all,
That they my people eat as bread,
And on God do not call?

5 Ev'n there they were afraid, and stood
With trembling, all dismay'd,
Whereas there was no cause at all
Why they should be afraid:
For God his bones that thee besieg'd
Hath scatter'd all abroad;
Thou hast confounded them, for they
Despised are of God.

6 Let Isr'el's help from Sion come:
When back the Lord shall bring
His captives, Jacob shall rejoice,
And Israel shall sing.

PSALM LIV.

PARALLEL to Psal. cxviii. whose illustratio
those of the other parallels, let the reader co

The Saviour, flying to his God,
Is sav'd himself from heavy woe,
And humbly pays the vows he ow'd,
Deliver'd from his ev'ry foe.
Believer, imitate thy Lord,
Who pav'd for thee the heav'nly way
And tread the paths thy Lord explor'd
Be thankful to thy God, and pray.

SAVE me, O God, by thy great name,
And judge me by thy strength:
My prayer hear, O God; give ear
Unto my words at length.
For they that strangers are to me
Do up against me rise;
Oppressors seek my soul, and God
Set not before their eyes.

The Lord my God my helper is,
Lo, therefore I am bold:
He taketh part with ev'ry one
That doth my soul uphold.
Unto mine enemies he shall
Mischief and ill repay:
O for thy truth's sake cut them off,
And sweep them clean away.

I will a sacrifice to thee
Give with free willingness;
Thy name, O Lord, because 'tis good,
With praise I will confess.
For he hath me delivered
From all adversities;
And his desire mine eye hath seen
Upon mine enemies.

PSALM LV.

THE illustration the same as the next two, and salm v. xli. *&c.*

The just desert of human sin,
Laid on the Lord, a heavy load!
Fear, horror, trembling, all begin
To press him, from the hand of God:
But he escapes, as winged doves
Escape the windy storms that fly;

And God their insolence reproves,
Who dar'd his innocence defy.

1 LORD, hear my pray'r, hide not thysel
From my entreating voice:
2 Attend and hear me; in my plaint
I mourn and make a noise.
3 Because of th' en'my's voice, and for
Lewd men's oppression great:
On me they cast iniquity,
And they in wrath me hate.

4 Sore pain'd within me is my heart:
Death's terrors on me fall.
5 On me comes trembling, fear and dread
O'erwhelmed me withal.
6 O that I, like a dove, had wings,
Said I, then would I flee
Far hence, that I might find a place
Where I in rest might be.

7 Lo, then far off I wander would,
And in the desert stay;
8 From windy storm and tempest I
Would haste to 'scape away.
9 O Lord, on them destruction bring,
And do their tongues divide;
For in the city violence
And strife I have espy'd.

10 They day and night upon the walls
Do go about it round:
There mischief is, and sorrow there
In midst of it is found.
11 Abundant wickedness there is
Within her inward part;
And from her streets deceitfulness
And guile do not depart.

12 He was no foe that me reproach'd,
Then that endure I could;

Nor hater that did 'gainst me boast,
From him me hide I would.
3 But thou, man, who mine equal, guide,
And mine acquaintance wast:
4 We join'd sweet counsels, to God's house.
In company we past.

5 Let death upon them seize, and down
Let them go quick to hell;
For wickedness doth much abound
Among them where they dwell.
6 I'll call on God: God will me save.
7 I'll pray, and make a noise
At ev'ning, morning, and at noon;
And he shall hear my voice.

8 He hath my soul delivered,
That it in peace might be
From battle that against me was;
For many were with me.
9 The Lord shall hear, and them afflict,
Of old who hath abode:
Because they never changes have,
Therefore they fear not God.

10 'Gainst those that were at peace with him
He hath put forth his hand:
The covenant that he had made,
By breaking he profan'd.
11 More smooth than butter were his words,
While in his heart was war;
His speeches were more soft than oil,
And yet drawn swords they are.

12 Cast thou thy burden on the Lord,
And he shall thee sustain;
Yea, he shall cause the righteous man
Unmoved to remain.
13 But thou, O Lord my God, those men
In justice shalt overthrow,

And in destruction's dungeon dark
At last shalt lay them low:

The bloody and deceitful men
Shall not live half their days;
But upon thee with confidence
I will depend always.

PSALM LVI.

THE illustration the same as the cxvi. and c: to which it is exactly parallel.

The Lord for mercy cries and prays;
The mercy that he came to give.
According to Jehovah's ways,
The Surety dies, the sinners live:
But woe to all his enemies,
Who thought to swallow him alive!
For God shall banish them the skies,
But by his glory him revive.

THE TITLE PARAPHRASED.

I sing the mute, the mourning dove,
Who pants upon her way to fare,
But can no more her pinions move,
Entangled in a cruel snare.

1 SHEW mercy, Lord, to me, for man
Would swallow me outright;
He me oppresseth; while he doth
Against me daily fight.
2 They daily would me swallow up
That hate me spitefully;
For they be many that do fight
Against me, O most High.

3 When I'm afraid I'll trust in thee;
4 In God I'll praise his word;

I will not fear what flesh can do,
My trust is in the Lord.
5 Each day they wrest my words; their thoughts
'Gainst me are all for ill.
6 They meet, they lurk, they mark my steps,
Waiting my soul to kill.

7 But shall they by iniquity
Escape thy judgments so?
O God, with indignation down
Do thou the people throw.
8 My wand'rings all what they have been
Thou know'st, their number took:
Into thy bottle put my tears:
Are they not in thy book?

9 My foes shall, when I cry, turn back;
I know't, God is for me.
10 In God his word I'll praise, his word
In God shall praised be.
11 In God I trust; I will not fear
What man can do to me.
12 Thy vows upon me are, O God:
I'll render praise to thee.

13 Wilt thou not, who from death me sav'd,
My feet from falls keep free,
To walk before God in the light
Of those that living be?

PSALM LVII.

SEE the last Psalm, but chiefly the xvi. xxxvi. and cviii. all precisely parallel, with others cited in the margin. *

The fixed heart, the fixed heart
Of Jesus pants, and sounds, and brays,

* *Prose Psalms* of the Bible.

While, trembling like the hunted hart,
To God he flies, and cries, and prays—
Till his pursuers, fierce-pursu'd,
By all their thousands round him fall;
And he his Father's face has view'd,
His fears and sorrows swallow'd all.

Then he advances songs and praise,
With all the nations in his choir;
They sing aloud immortal lays,
Inspir'd by his celestial fire.
His glory all around him sings,
Triumphing all the world abroad:
The saints, his glory, priests and kings!
Sing evermore aloud to God.

1 BE merciful to me, O God;
Thy mercy unto me
Do thou extend; because my soul
Doth put her trust in thee:
Yea, in the shadow of thy wings
My refuge I will place,
Until these sad calamities
Do wholly overpass.

2 My cry I will cause to ascend
Unto the Lord most high;
To God, who doth all things for me
Perform most perfectly.
3 From heav'n he shall send down, and me
From his reproach defend
That would devour me: God his truth
And mercy forth shall send.

4 My soul among fierce lions is,
I firebrands live among,
Men's sons, whose teeth are spears and darts
A sharp sword is their tongue.
5 Be thou exalted very high
Above the heav'ns, O God;

Let thou thy glory be advanc'd
O'er all the earth abroad.

6 My soul's bow'd down; for they a net
Have laid, my steps to snare:
Into the pit which they have digg'd
For me, they fallen are.
7 My heart is fix'd, my heart is fix'd,
O God; I'll sing and praise.
8 My glory wake; wake psalt'ry, harp;
Myself I'll early raise.

9 I'll praise thee 'mong the people, Lord;
'Mong nations sing will I:
10 For great to heav'n thy mercy is,
Thy truth is to the sky.
11 O Lord, exalted be thy name
Above the heav'ns to stand:
Do thou thy glory far advance
Above both sea and land.

PSALM LVIII.

SEE Psal. xxxv. and lii. with their parallels.

The rulers of the people met,
Like wolves around a lamb combin'd,
Against the Lord of glory set,
Contrive the death they had design'd:
But ah! the blood they mean to shed,
(Which flows for our eternal weal,)
Shall be for ever on their head,
And more inflame the flames of hell.

1 DO ye, O congregation,
Indeed speak righteousness?
O ye that are the sons of men,
Judge ye with uprightness?
2 Yea, ev'n within your very hearts
Ye wickedness have done;

Their poison doth appear;
Yea, they are like the adder deaf,
That closely stops her ear;

5 That so she may not hear the voice
Of one that charm her would,
No, not though he most cunning were,
And charm most wisely could.

6 Their teeth, O God, within their mouth
Break thou in pieces small;
The great teeth break thou out, O Lor
Of these young lions all.

7 Let them like waters melt away,
Which downward still do flow:
In pieces cut his arrows all,
When he shall bend his bow.

8 Like to a snail that melts away,
Let each of them be gone;
Like woman's birth untimely, that
They never see the sun.

9 He shall them take away before

And verily upon the earth
A God to judge there is.

PSALM LIX.

A continuation of the last: quite parallel to al. cix.

The Lord of glory intercedes
Against the bloody, bloody men,
By whom his pierced body bleeds;
Who tread the blood of him they've slain.
Lo, too, deliver'd from them all,
He sings of pow'r and mercy loud,
Arising glorious from his fall,
Who bought us with his precious blood!

MY God, deliver me from those
That are mine enemies;
And do thou me defend from those
That up against me rise.
Do thou deliver me from them
That work iniquity;
And give me safety from the men
Of bloody cruelty.

For, lo, they for my soul lay wait:
The mighty do combine
Against me, Lord; not for my fault,
Nor any sin of mine.
They run, and, without fault in me,
Themselves do ready make:
Awake to meet me with thy help;
And do thou notice take.

Awake, therefore, Lord God of hosts,
Thou God of Israel,
To visit heathen all: spare none
That wickedly rebel.

6 At ev'ning they go to and fro;
They make great noise and sound,
Like to a dog, and often walk
About the city round.

7 Behold they belch out with their mo
And in their lips are swords:
For they do say thus, Who is he
That now doth hear our words?
8 But thou, O Lord, shalt laugh at th
And all the heathen mock.
9 While he's in pow'r I'll wait on thee
For God is my high rock.

10 He of my mercy that is God
Betimes shall me prevent:
Upon mine en'mies God shall let
Me see mine heart's content.
11 Them slay not, lest my folk forget;
But scatter them abroad
By thy strong pow'r; and bring the
O thou our shield and God.

12 For their mouth's sin, and for the w
That from their lips do fly,
Let them be taken in their pride;
Because they curse and lie.
13 In wrath consume them, them consu
That so they may not be:
And that in Jacob God doth rule
To th' earth's ends let them see.

14 At ev'ning let thou them return,
Making great noise and sound,
Like to a dog, and often walk
About the city round.
15 And let them wander up and down,
In seeking food to eat;
And let them grudge when they sha
Be satisfi'd with meat.

But of thy pow'r I'll sing aloud;
At morn thy mercy praise:
For thou to me my refuge wast,
And tow'r, in troublous days.
O God, thou art my strength, I will
Sing praises unto thee;
For God is my defence, a God
Of mercy unto me.

PSALM LX.

The same as Psal. xliv. and cviii. all expressive of the passing warfare, afflictions, and sufferings, appointed for the church of Christ in this world; and of the universal glory and triumph of the Lord Jesus Christ, subduing to himself, by the word of his power, people of all tongues, kindreds, nations, and languages, and bringing them into the eternal liberty of the sons of God. See the margin.*

Our patience is the source of joy,
When chasten'd by the rod;
Which our kind Father doth employ
To glue our hearts to God,
Till light and glory overcome,
And swallow up our fears:
When Jesus comes to bring us home,
He'll wipe away our tears.

1 O LORD, thou hast rejected us,
And scatter'd us abroad;
Thou justly hast displeased been;
Return to us, O God.
2 The earth to tremble thou hast made;
Therein didst breaches make:
Do thou thereof the breaches heal,
Because the land doth shake.

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* Prose Psalms of the Bible.

6 At ev'ning they go to and fro;
They make great noise and s
Like to a dog, and often walk
About the city round.

7 Behold they belch out with the
And in their lips are swords
For they do say thus, Who is
That now doth hear our woı
8 But thou, O Lord, shalt laugh
And all the heathen mock.
9 While he's in pow'r I'll wait o
For God is my high rock.

10 He of my mercy that is God
Betimes shall me prevent:
Upon mine en'mies God shall
Me see mine heart's content.
11 Them slay not, lest my folk fo
But scatter them abroad
By thy strong pow'r; and brii
O thou our shield and God.

12 For their mouth's sin, and for
That from their lips do fly,
Let them be taken in their pri
Because they curse and lie.
13 In wrath consume them, them
That so they may not be:
And that in Jacob God doth r
To th' earth's ends let them

14 At ev'ning let thou them retu
Making great noise and sou
Like to a dog, and often walk
About the city round.
15 And let them wander up and
In seeking food to eat;
And let them grudge when th
Be satisfi'd with meat.

17 His name for ever shall endure;
Last like the sun it shall:
Men shall be bless'd in him, and bless'd
All nations shall him call.

18 Now blessed be the Lord our God,
The God of Israel,
For he alone doth wondrous works,
In glory that excel.
19 And blessed be his glorious name
To all eternity;
The whole earth let his glory fill,
Amen, so let it be.

PSALM LXXIII.

The paraphrase* of this Psalm, the reader will perceive to be full and explicit, I trust, in every particular, exactly squared according to the parallels, and the analogy of the common faith of God's elect.—If that does not satisfy, the writer has no more to say but this only, that, as the Psalm is all spoken in one person, this interpretation must be allowed, or that of several of the parallels, such as Psalm xvi. xvii. xxvi. xxxv. xxxvii, &c. (which by the New Testament, I suppose, is put beyond all controversy) must be rejected.—The structure of the Psalm is what may be called hypothetical, consisting of a series of conditions, the supposing any one whereof to be true, would be to land the argument in a manifest absurdity:—a method of reasoning, which is exceedingly common, not only in the Holy Scriptures, but also in all writings and discourses whatsoever.—The objections they bring against the application of this Psalm, as spoken in the person of the Messiah, they think unanswerable; as from ver. 2. 'But, as for 'me, my feet were almost gone; my steps had well

* See Note, page 94.

6 Therefore their pride, like to a chain,
Them compasseth about;
And, as a garment, violence
Doth cover them throughout.

7 Their eyes stand out with fat; they have
More than their hearts could wish.
8 They are corrupt; their talk of wrong
Both lewd and lofty is.
9 They set their mouth against the heav'n's
In their blasphemous talk;
And their reproaching tongue throughout
The earth at large doth walk.

10 His people oftentimes for this
Look back, and turn about;
Sith waters of so full a cup
To these are poured out.
11 And thus they say, How can it be
That God these things doth know?
Or, Can there in the Highest be
Knowledge of things below?

12 Behold, these are the wicked ones,
Yet prosper at their will
In worldly things; they do increase
In wealth and riches still.
13 I verily have done in vain
My heart to purify;
To no effect in innocence
Washed my hands have I.

14 For daily, and all day throughout,
Great plagues I suffer'd have;
Yea, ev'ry morning I of new
Did chastisement receive.
15 If in this manner foolishly
To speak I would intend,
Thy children's generation,
Behold, I should offend.

16 When I this thought to know, it was
Too hard a thing for me;
17 Till to God's sanctuary I went,
Then I their end did see.
18 Assuredly thou didst them set
A slipp'ry place upon;
Them suddenly thou castedst down
Into destruction.

19 How in a moment suddenly
To ruin brought are they!
With fearful terrors utterly
They are consum'd away.
20 Ev'n like unto a dream, when one
From sleeping doth arise;
So thou, O Lord, when thou awak'st,
Their image shalt despise.

21 Thus grieved was my heart in me,
And me my reins opprest:
22 So rude was I, and ignorant,
And in thy sight a beast.
23 Nevertheless continually,
O Lord, I am with thee:
Thou dost me hold by my right hand,
And still upholdest me.

24 Thou, with thy counsel, while I live,
Wilt me conduct and guide;
And to thy glory afterward
Receive me to abide.
25 Whom have I in the heavens high
But thee, O Lord alone?
And in the earth whom I desire
Besides thee there is none.

26 My flesh and heart doth faint and fail,
But God doth fail me never:
For of my heart God is the strength
And portion for ever.

27 For, lo, they that are far from thee
For ever perish shall;
Them that a whoring from thee go
Thou hast destroyed all.

28 But surely it is good for me
That I draw near to God:
In God I trust, that all thy works
I may declare abroad.

PSALM LXXIV.

SIMILAR to Psalm xliv. which see.

The temple fir'd, the glory gone,
The people scatter'd to and fro,
Behold what God the Lord hath done!
Let all the world his judgments know.
By tribulations he subdues,
And for himself his elect trains:
The God of all the ancient Jews,
The same o'er all the Gentiles reigns.

1 O GOD, why hast thou cast us off?
Is it for evermore?
Against thy pasture-sheep why doth
Thine anger smoke so sore?
2 O call to thy remembrance
Thy congregation,
Which thou hast purchased of old;
Still think the same upon:

The rod of thine inheritance,
Which thou redeemed hast,
This Sion hill, wherein thou hadst
Thy dwelling in times past.
2 To these long desolations
Thy feet lift, do not tarry;

For all the ills thy foes have done
Within thy sanctuary.

4 Amidst thy congregations
Thine enemies do roar:
Their ensigns they set up for signs
Of triumph thee before.
5 A man was famous, and was had
In estimation,
According as he lifted up
His axe thick trees upon.

But all at once with axes now
And hammers they go to,
And down the carved work thereof
They break, and quite undo.
They fired have thy sanctuary,
And have defil'd the same,
By casting down unto the ground
The place where dwelt thy name.

Thus said they in their hearts, Let us
Destroy them out of hand:
They burnt up all the synagogues
Of God within the land.
Our signs we do not now behold;
There is not us among
A prophet more, nor any one
That knows the time how long.

How long, Lord, shall the enemy
Thus in reproach exclaim?
And shall the adversary thus
Always blaspheme thy name?
Thy hand, ev'n thy right hand of might,
Why dost thou thus draw back?
O from thy bosom pluck it out
For our deliv'rance sake.

For certainly God is my King,
Ev'n from the times of old,

Working in midst of all the earth
Salvation manifold.
13 The sea, by thy great pow'r, to part
Asunder thou didst make;
And thou the dragons' heads, O Lord
Within the waters brake.

14 The leviathan's head thou brak'st
In pieces, and didst give
Him to be meat unto the folk
In wilderness that live.
15 Thou clav'st the fountain and the flo
Which did with streams abound:
Thou dry'dst the mighty waters up
Unto the very ground.

16 Thine only is the day, O Lord,
Thine also is the night;
And thou alone prepared hast
The sun and shining light,
17 By thee the borders of the earth
Were settled ev'ry where;
The summer and the winter both
By thee created were.

18 That th' enemy reproached hath,
O keep it in record?
And that the foolish people have
Blasphem'd thy name, O Lord.
19 Unto the multitude do not
Thy turtle's soul deliver
The congregation of thy poor
Do not forget for ever.

20 Unto thy cov'nant have respect;
For earth's dark places be
Full of the habitations
Of horrid cruelty.
21 O let not those that be oppress'd
Return again with shame:

Let those that poor and needy are
Give praise unto thy name.

22 Do thou, O God, arise and plead
The cause that is thine own:
Remember how thou art reproach'd
Still by the foolish one.
23 Do not forget the voice of those
That are thine enemies:
Of those the tumult ever grows
That do against thee rise.

PSALM LXXV.

PARALLEL to Psal. ci. and others quoted in the margin, * and spoken all in one person, is evidently spoken by the Lord the Messiah, as appears from ver. 3. 'The earth and all the inhabitants thereof 'are dissolved: *I bear up the pillars of it.* Selah.' Who dares say this, but he who upholdeth all things by the word of his power?

Behold THE SON, *the Heir of all,*
By whom all things were made,
Upholding all things great and small;
The sov'reign Lord and Head.
He gives the retribution due,
To ev'ry son of man;
The kingdom to the faithful few;
Death, to each faithless one!

1 TO thee, O God, do we give thanks,
We do give thanks to thee;
Because thy wondrous works declare
Thy great name near to be.
2 I purpose, when I shall receive
The congregation,

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* *Prose Psalms* of the Bible.

When I shall judgment uprightly
Answer to every one.

2 Dissolved is the land, with all
That in the same do dwell;
But I the pillars thereof do
Bear up and stablish well.
4 I to the foolish people said,
Do not deal foolishly;
And unto those that wicked are,
Lift not your horn on high.

5 Lift not your horn on high, nor speak
6 With stubborn neck. But know,
That not from east, nor west, nor south,
Promotion doth flow.
7 But God is judge; he puts down one,
And sets another up.
8 For in the hand of God most high
Of red wine is a cup:

'Tis full of mixture, he pours forth,
And makes the wicked all
Wring out the bitter dregs thereof;
Yea, and they drink them shall.
9 But I for ever will declare,
I Jacob's God will praise.
10 All horns of lewd men I'll cut off;
But just men's horns will raise.

PSALM LXXVI.

Similar in subject, spirit, and expression, Psalm xlvi. xlviii. &c.

Who was, and is, and is to come,
The Lord, th' eternal King,
Brings all his chosen Israel home,
On Zion-mount to sing.

By him subdu'd their enemies
Shall be consign'd to hell;
But they with him, above the skies,
In endless glory dwell.

N Judah's land God is well known,
His name's in Isr'el great:
Salem is his tabernacle,
In Sion is his seat.
ıere arrows of the bow he brake,
The shield, the sword, the war.
ore glorious thou than hills of prey,
More excellent art far.

ıose that were stout of heart are spoil'd,
They slept their sleep outright;
ıd none of those their hands did find,
That were the men of might.
hen thy rebuke, O Jacob's God,
Had forth against them past,
ıeir horses and their chariots both
Were in a dead sleep cast.

hou, Lord, ev'n thou art he that should
Be fear'd; and who is he
hat may stand up before thy sight,
If once thou angry be?
om heav'n thou judgment caus'd be heard;
The earth was still with fear,
hen God to judgment rose, to save
All meek on earth that were.

ırely the very wrath of man
Unto thy praise redounds;
hou to the remnant of his wrath
Wilt set restraining bounds.
ow to the Lord your God, and pay,
All ye that near him be,
ing gifts and presents unto him;
For to be fear'd is he.

12 By him the sp'rits shall be cut off
Of those that princes are:
Unto the kings that are on earth
He fearful doth appear.

PSALM LXXVII.

THE same as Psal. lxxxviii. and cxliii. with th parallels; whose illustrations see, especially t cxliii. with the general preface.

Who came to save us, from on high,
By his almighty pow'r—
In day of his deep agony,
And in the darkest hour,
While death and hell possess'd his soul,
Bereft of ev'ry joy—
His desolations to console,
He thought on THE MOST HIGH.

1 UNTO the Lord I with my voice,
I unto God did cry;
Ev'n with my voice, and unto me
His ear he did apply.
2 I in my trouble sought the Lord,
My sore by night did run,
And ceased not; my grieved soul
Did consolation shun.

3 I to remembrance God did call,
Yet trouble did remain;
And overwhelm'd my spirit was,
Whilst I did sore complain.
4 Mine eyes, debarr'd from rest and sleep,
Thou makest still to wake;
My trouble is so great that I
Unable am to speak.

5 The days of old to mind I call'd,
And oft did think upon

The times and ages that are past
Full many years agone.
6 By night my song I call to mind,
And commune with my heart;
My sp'rit did carefully enquire
How I might ease my smart.

7 For ever will the Lord cast off,
And gracious be no more?
8 For ever is his mercy gone?
Fails his word evermore?
9 Is't true that to be gracious
The Lord forgotten hath?
And that his tender mercies he
Hath shut up in his wrath;

10 Then did I say, That surely this
Is mine infirmity:
I'll mind the years of the right hand
Of him that is most High.
11 Yea, I remember will the works
Performed by the Lord:
The wonders done of old by thee
I surely will record.

12 I also will of all thy works
My meditation make;
And of thy doings to discourse
Great pleasure I will take.
13 O God, thy way most holy is
Within thy sanctuary;
And what God is so great in pow'r
As is our God most high;

14 Thou art the God that wonders do'st
By thy right hand most strong:
Thy mighty pow'r thou hast declar'd
The nations among.
15 To thine own people with thine arm
Thou didst redemption bring;

To Jacob's sons, and to the tribes
Of Joseph that do spring.

16 The waters, Lord, perceived thee,
The waters saw thee well;
And they for fear aside did flee;
The deeps on trembling fell.
17 The clouds in water forth were pour'd,
Sound loudly did the sky;
And swiftly through the world abroad
Thine arrows fierce did fly.

18 Thy thunder's voice alongst the heav'n
A mighty noise did make:
By lightnings lighten'd was the world,
Th' earth tremble did and shake.
19 Thy way is in the sea, and in
The waters great thy path;
Yet are thy footsteps hid, O Lord;
None knowledge thereof hath.

20 Thy people thou didst safely lead,
Like to a flock of sheep;
By Moses' hand and Aaron's thou
Didst them conduct and keep.

PSALM LXXVIII.

HISTORICAL and commemorative; spoken in the person of Christ, concerning those things, which happened unto the people of old for examples unto us; that we, through patience and comfort of the Scriptures, might have great consolation, who have fled for refuge to the hope set before us. See Psal. *xlix.* parallels, and references.*

* Prose Psalms of the Bible.

Behold, the things of ancient days,
Which were of old conceal'd,
The ways of God, in songs of praise,
Are clearly here reveal'd!
They were ensamples unto us,
(For God is still the same,)
Who occupy'd our Father's house
In days of ancient fame.

1 ATTEND, my people, to my law;
Thereto give thou an ear;
The words that from my mouth proceed
Attentively do hear.
2 My mouth shall speak a parable,
And sayings dark of old;
3 The same which we have heard and known,
And us our fathers told.

4 We also will them not conceal
From their posterity;
Them to the generation
To come declare will we:
The praises of the Lord our God,
And his almighty strength,
The wond'rous works that he hath done,
We will shew forth at length.

5 His testimony and his law
In Isr'el he did place,
And charg'd our fathers it to show
To their succeeding race;
6 That so the race which was to come
Might well them learn and know;
And sons unborn, who should arise,
Might to their sons them show:

7 That they might set their hope in God,
And suffer not to fall
His *mighty works* out of their mind,
But keep his precepts all:

8 And might not, like their fathers, be
A stiff rebellious race;
A race not right in heart; with God
Whose sp'rit not stedfast was.

9 The sons of Ephraim, who nor bows
Nor other arms did lack,
When as the day of battle was,
They faintly turned back.
10 They brake God's cov'nant, and refus'd
In his commands to go;
11 His works and wonders they forgot,
Which he to them did show.

12 Things marvellous he brought to pass;
Their fathers them beheld
Within the land of Egypt done,
Yea, ev'n in Zoan's field.
13 By him divided was the sea,
He caus'd them through to pass:
And made the waters so to stand,
As like an heap it was.

14 With cloud by day, with light of fire
All night, he did them guide.
15 In desert rocks he clave, and drink,
As from great depths, supply'd.
16 He from the rock brought streams, like floods
Made waters to run down.
17 Yet sinning more, in desert they
Provok'd the highest One.

18 For in their heart they tempted God,
And, speaking with mistrust,
They greedily did meat require
To satisfy their lust.
19 Against the Lord himself they spake,
And, murmuring, said thus,
A table in the wilderness
Can God prepare for us?

20 Behold he smote the rock, and thence
Came streams and waters great;
But can he give his people bread?
And send them flesh to eat?
21 The Lord did hear, and waxed wroth;
So kindled was a flame
'Gainst Jacob, and 'gainst Israel
Up indignation came.

22 For they believ'd not God, nor trust
In his salvation had;
23 Though clouds above he did command,
And heav'n's doors open made.
24 And manna rain'd on them, and gave
Them corn of heav'n to eat.
25 Man angels' food did eat; to them
He to the full sent meat.

26 And in the heaven he did cause
An eastern wind to blow;
And by his power he let out
The southern wind to go.
27 Then flesh as thick as dust he made
To rain down them among;
And feather'd fowls, like as the sand
Which li'th the shore along.

28 At his command amidst their camp
These show'rs of flesh down fell,
All round about the tabernacles
And tents where they did dwell.
29 So they did eat abundantly,
And had of meat their fill;
For he did give to them what was
Their own desire and will.

30 They from their lust had not estrang'd
Their heart and their desire;
But while *the meat* was in their mouths,
Which they did so require.

31 God's wrath upon them came, and slew
The fattest of them all;
So that the choice of Israel,
O'erthrown by death, did fall.

32 Yet, notwithstanding of all this,
They sinned still the more;
And though he had great wonders wrought,
Believ'd him not therefore:
33 Wherefore their days in vanity
He did consume and waste;
And by his wrath their wretched years
Away in trouble past.

34 But when he slew them, then they did
To seek him shew desire;
Yea, they return'd, and after God
Right early did enquire.
35 And that the Lord had been their Rock
They did remember then;
Ev'n that the high almighty God
Had their Redeemer been.

36 Yet with their mouth they flatter'd him,
And spake but feignedly;
And they unto the God of truth
With their false tongues did lie.
37 For though their words were good, their heart
With him was not sincere;
Unsteadfast and perfidious
They in his cov'nant were.

38 But, full of pity, he forgave
Their sin, them did not slay;
Nor stirr'd up all his wrath, but oft
His anger turn'd away.
39 For that they were but fading flesh
To mind he did recal;
A wind that passeth soon away,
And not returns at all.

40 How often did they him provoke
Within the wilderness!
And in the desert did him grieve
With their rebelliousness!
41 Yea, turning back, they tempted God,
And limits set upon
Him, who in midst of Isr'el is
The only Holy One.

42 They did not call to mind his pow'r:
Nor yet the day when he
Deliver'd them out of the hand
Of their fierce enemy;
43 Nor how great signs in Egypt land
He openly had wrought;
What miracles in Zoan's field
His hand to pass had brought.

44 How lakes and rivers ev'ry where
He turned into blood;
So that nor man nor beast could drink
Of standing lake or flood.
45 He brought among them swarms of flies,
Which did them sore annoy;
And divers kinds of filthy frogs
He sent them to destroy.

46 He to the caterpillar gave
The fruits of all their soil;
Their labours he deliver'd up
Unto the locusts' spoil.
47 Their vines with hail, their sycamores
He with the frost did blast:
48 Their beasts to hail he gave; their flocks
Hot thunderbolts did waste.

49 Fierce burning wrath he on them cast,
And indignation strong,
And *troubles sore*, by sending forth
Ill angels them among.

50 He to his wrath made way; their soul
From death he did not save;
But over to the pestilence
The lives of them he gave.

51 In Egypt land the first-born all
He smote down ev'ry where,
Among the tents of Ham, ev'n these,
Chief of their strength that were.
52 But his own people, like to sheep,
Thence to go forth he made;
And he, amidst the wilderness,
Them, as a flock, did lead.

53 And he them safely on did lead,
So that they did not fear;
Whereas their en'mies by the sea
Quite overwhelmed were.
54 To borders of his sanctuary
The Lord his people led,
Ev'n to the mount which his right hand
For them had purchased.

55 The nations of Canaan,
By his almighty hand,
Before their face he did expel
Out of their native land;
Which for inheritance to them
By line he did divide,
And made the tribes of Israel
Within their tents abide.

56 Yet God most high they did provoke,
And tempted ever still;
And to observe his testimonies
Did not incline their will:
57 But, like their fathers, turned back,
And dealt unfaithfully:
Aside they turned, like a bow
That shoots deceitfully.

58 For they to anger did provoke
Him with their places high;
And with their graven images
Mov'd him to jealousy.
59 When God heard this, he waxed wroth,
And much loath'd Isr'el then:
60 So Shiloh's tent he left, the tent
Which he had plac'd with men.

61 And he his strength delivered
Into captivity;
He left his glory in the hand
Of his proud enemy.
62 His people also he gave o'er
Unto the sword's fierce rage:
So sore his wrath inflamed was
Against his heritage.

63 The fire consum'd their choice young men;
Their maids no marriage had;
64 And when their priests fell by the sword,
Their wives no mourning made.
65 But then the Lord arose, as one
That doth from sleep awake;
And like a giant that, by wine
Refresh'd, a shout doth make:

66 Upon his en'mies' hinder parts
He made his stroke to fall;
And so upon them he did put
A shame perpetual.
67 Moreover, he the tabernacle
Of Joseph did refuse;
The mighty tribe of Ephraim
He would in no wise chuse:

68 But he did chuse Jehudah's tribe
To be the rest above;
And *of mount Sion* he made choice,
Which he so much did love.

69 And he his sanctuary built
Like to a palace high,
Like to the earth which he did found
To perpetuity.

70 Of David, that his servant was,
He also choice did make,
And even from the folds of sheep
Was pleased him to take:
71 From waiting on the ewes with young
He brought him forth to feed
Israel, his inheritance,
His people Jacob's seed.
72 So after the integrity
He of his heart them fed;
And by the good skill of his hands
Them wisely governed.

PSALM LXXIX.

A second part, as it were, of Psalm lxxiv. ei to, and explained by Psalm xliv.

Although we are brought very low,
And very low must lie;
Our kingdom is not here, we know,
But high beyond the sky.
Our high Redeemer pleads our cause,
And saves us by his pow r:
But those who trample on his laws,
His wrath shall quick devour.

1 O GOD, the heathen enter'd have
Thine heritage; by them
Defiled is thy house: on heaps
They laid Jerusalem.
2 The bodies of thy servants they
Have cast forth to be meat

To rav'nous fowls; thy dear saints' flesh
They gave to beasts to eat.

3 Their blood about Jerusalem
Like water they have shed;
And there was none to bury them
When they were slain and dead.
4 Unto our neighbours a reproach
Most base become are we;
A scorn and laughing-stock to them
That round about us be.

5 How long, Lord, shall thine anger last?
Wilt thou still keep the same?
And shall thy fervent jealousy
Burn like unto a flame?
6 On heathen pour thy fury forth,
That have thee never known,
And on these kingdoms which thy name
Have never call'd upon.

7 For these are they who Jacob have
Devoured cruelly;
And they his habitation
Have caused waste to lie.
8 Against us mind not former sins;
Thy tender mercies show;
Let them prevent us speedily,
For we're brought very low.

9 For thy name's glory help us, Lord,
Who hast our Saviour been:
Deliver us; for thy name's sake,
O purge away our sin.
10 Why say the heathen, Where's their God?
Let him to them be known;
When those who shed thy servants' blood
Are in our sight o'erthrown.

11 O *let the pris'ner's sighs* ascend
Before thy sight on high;

Preserve those in thy mighty pow'r
That are design'd to die.
12 And to our neighbours' bosom cause
It sev'n-fold render'd be,
Ev'n the reproach wherewith they have,
O Lord, reproached thee.

13 So we thy folk, and pasture-sheep,
Shall give thee thanks always;
And unto generations all
We will shew forth thy praise.

PSALM LXXX.

THIS most beautiful, allegorical Psalm, the s
and meaning whereof are more obvious than
thing that could be advanced for their illustra
is evidently, by the Holy Ghost, its author, put
the heart and mouth of the one, true, and fai
church of Christ, to the praise of her God, her S
herd, Husbandman, and King.

Almighty Father, Shepherd, King,
Who reignest in thy love divine,
To make our hearts for ever sing,
Behold and visit still thy vine!
Thine hand upon THE SON OF MAN,
THE BRANCH, *which thou hast made our Strength,*
In person perfect, ev'ry one,
O make us, Lord, like him at length.

1 HEAR, Isr'el's Shepherd! like a flo
Thou that dost Joseph guide:
Shine forth, O thou that dost between
The cherubims abide.
2 In Ephraim's, and Benjamin's,
And in Manasseh's sight,

O come for our salvation;
Stir up thy strength and might.

3 Turn us again, O Lord our God,
And upon us vouchsafe
To make thy countenance to shine,
And so we shall be safe.

4 O Lord of Hosts, Almighty God,
How long shall kindled be
Thy wrath against the prayer made
By thine own folk to thee?

5 Thou tears of sorrow giv'st to them
Instead of bread to eat;
Yea, tears instead of drink thou giv'st
To them in measure great.

6 Thou makest us a strife unto
Our neighbours round about;
Our enemies among themselves
At us do laugh and flout.

7 Turn us again, O God of Hosts,
And upon us vouchsafe
To make thy countenance to shine,
And so we shall be safe.

8 A vine from Egypt brought thou hast,
By thine outstretched hand;
And thou the heathen out didst cast,
To plant it in their land.

9 Before it thou a room didst make,
Where it might grow and stand;
Thou causedst it deep root to take,
And it did fill the land.

10 The mountains vail'd were with its shade,
As with a covering;
Like goodly cedars were the boughs
Which out from it did spring.

11 Upon the one hand to the sea
Her boughs she did out send;

On th' other side unto the flood
Her branches did extend.
12 Why hast thou then thus broken down
And ta'en her hedge away?
So that all passengers do pluck,
And make of her a prey.

13 The boar who from the forest comes
Doth waste it at his pleasure;
The wild beast of the field also
Devours it out of measure.
14 O God of Hosts, we thee beseech,
Return now unto thine;
Look down from heav'n in love, behold,
And visit this thy vine;

15 This vineyard, which thine own right hand
Hath planted us among;
And that same branch, which for thyself
Thou hast made to be strong.
16 Burnt up it is with flaming fire,
It also is cut down:
They utterly are perished
When as thy face doth frown.

17 O let thy hand be still upon
The Man of thy right hand
The Son of man, whom for thyself
Thou madest strong to stand.
18 So henceforth we will not go back,
Nor turn from thee at all:
O do thou quicken us, and we
Upon thy name will call.

19 Turn us again, Lord God of hosts,
And upon us vouchsafe
To make thy countenance to shine,
And so we shall be safe.

PSALM LXXXI.

FULL of praise and divine expostulation with the sons of men—the meaning obvious.

The shadows all for ever o'er,
Believing Greek, believing Jew,
O praise the Lord for evermore!
O praise the Lord with spirit new!—
Behold the humanized heart,
That fed the sympathising tear
Of Jesus—when the tender part
He acted o'er the city dear *!

1 SING loud to God our strength; with joy,
To Jacob's God do sing.
2 Take up a psalm, the pleasant harp,
Timbrel and psalt'ry bring.
3 Blow trumpets at new-moon, what day
Our feast appointed is:
For charge to Isr'el, and a law
Of Jacob's God was this.

5 To Joseph this a testimony
He made, when Egypt land
He travell'd through, where speech I heard
I did not understand.
6 His shoulder I from burdens took,
His hands from pots did free.
7 Thou didst in trouble on me call,
And I deliver'd thee:

In secret place of thundering
I did thee answer make;
And at the streams of Meribah
Of thee a proof did take.

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* Luke xix. 41. "And when he was come near, he beheld the city, and wept over it."

8 O thou, my people, give an ear,
I'll testify to thee;
To thee, O Isr'el, if thou wilt
But hearken unto me.

9 In midst of thee there shall not be
Any strange god at all;
Nor unto any god unknown
Thou bowing down shalt fall.
10 I am the Lord thy God, which did
From Egypt land thee guide;
I'll fill thy mouth abundantly,
Do thou it open wide.

11 But yet my people to my voice
Would not attentive be;
And ev'n my chosen Israel
He would have none of me.
12 So to the lust of their own hearts
I them delivered;
And then in counsels of their own
They vainly wandered.

13 O that my people had me heard,
Isr'el my ways had chose!
14 I had their en'mies soon subdu'd
My hand turn'd on their foes.
15 The haters of the Lord to him
Submission should have feign'd;
But as for them, their time should have
For evermore remain'd.

16 He should have also fed them with
The finest of the wheat;
Of honey from the rock thy fill
I should have made thee eat.

PSALM LXXXII.

DESCRIPTIVE of the glory of THE SON OF GOD, and giving instruction to rulers. See John x. 34. and Psal. ii.

Among the gods the Lord is God:
Advance his praise on high!
Let all the princes kiss the rod,
And fall submissively!—
The world's into confusion gone,
And all its gods shall die;
But we adore TH' ETERNAL SON, *
TH' ETERNAL GOD MOST HIGH.

1 IN god's assembly God doth stand;
He judgeth gods among.
2 How long, accepting persons vile,
Will ye give judgment wrong?
3 Defend the poor and fatherless;
To poor oppress'd do right.
4 The poor and needy ones set free;
Rid them from ill men's might.

5 They know not, nor will understand;
In darkness they walk on;
All the foundations of the earth
Out of their course are gone.
6 I said that ye are gods, and are
Sons of the Highest all:
7 But ye shall die like men, and as
One of the princes fall.

8 O God, do thou raise up thyself,
The earth to judgment call:
For thou, as thine inheritance,
Shalt take the nations all.

* Isa. ix. 6. Prov. viii. 22—36. Dan. iii. 25. Heb. i. 6. &c.

PSALM LXXXIII.

Of the same spirit with Psal. ii. and xxxv.

Behold, thine enemies advance
With roaring rage, like seas,
To swallow up thy saints at once,
Devouring them with ease,
Unless thou, Lord, in mercy come,
And drive them back again—
Behold, Messiah brings us home,
And with him makes us reign!

1 KEEP not, O God, we thee entreat,
O keep not silence now:
Do thou not hold thy peace, O God,
And still no more be thou.
2 For, lo, thine enemies a noise
Tumultuously have made;
And they that haters are of thee
Have lifted up the head.

3 Against thy chosen people they
Do crafty counsel take;
And they against thy hidden ones
Do consultations make.
4 Come, let us cut them off, said they,
From being a nation,
That of the name of Israel may
No more be mention.

5 For with joint heart they plot in league
Against thee they combine.
6 The tents of Edom, Ishmelites,
Moab's and Hagar's line;
7 Gebal, and Ammon, Amalek,
Philistines, those of Tyre;
8 And Assur join'd with them, to help
Lot's children they conspire.

Do to them as to Midian,
  Jabin at Kison strand;
And Sis'ra, which at En-dor fell,
  As dung to fat the land.
Like Oreb and like Zeeb make
  Their noble men to fall;
Like Zeba and Zalmunna like,
  Make thou their princes all;

Who said, For our possession
  Let us God's houses take.
My God, them like a wheel, as chaff
  Before the wind, them make.
As fire consumes the wood, as flame
  Doth mountains set on fire,
Chase and affright them with the storm
  And tempest of thine ire.

Their faces fill with shame, O Lord,
  That they may seek thy name.
Let them confounded be, and vex'd,
  And perish in their shame:
That men may know that thou, to whom
  Alone doth appertain
The name JEHOVAH, dost most high
  O'er all the earth remain.

PSALM LXXXIV.

EXACTLY similar in all respects to Psalm lxiii. se illustration see.

To mansions in our Father's house,
  Our FORERUNNER *has gone,*
That he may then prepare for us,
  And come again anon:
How pleasant were they unto him!
  How pleasant now to us!
Our glory there shall ne'er grow dim;
  Our gain ne'er suffer loss!

1 HOW lovely is thy dwelling-place,
O Lord of hosts, to me!
The tabernacles of thy grace
How pleasant, Lord, they be!
2 My thirsty soul longs veh'mently,
Yea faints, thy courts to see;
My very heart and flesh cry out,
O living God, for thee.

3 Behold, the sparrow findeth out
An house wherein to rest;
The swallow also for herself
Hath purchased a nest;
Ev'n thine own altars,* where she safe
Her young ones forth may bring,
O thou almighty Lord of hosts,
Who art my God and King.

4 Bless'd are they in thy house that dwell,
They ever give thee praise.
5 Bless'd is the man whose strength thou a
In whose heart are thy ways:
6 Who passing thorough Baca's vale,
Therein do dig up wells;
Also the rain that falleth down
The pools with water fills.

* To me, it is inconceivable, how sparrows or swallow: fix their nests in the altars of God, which were of b: rough stones, and had a fire perpetually burning upon and multitudes of priests and Levites crouding around God did not allow of any trees to be planted near to th: cannot believe God's tabernacle or temple was pollute the nests and ordure of birds, in the manner of our r churches. Nor, can I see this idea answerable to the c or scope of the Psalm: Might not the verse be rather tr ed, *As the sparrow findeth the house, and the swallow t for herself, where she hath put her young ones*, my soul i *thine altars, O Lord of hosts, my King and my God*, i. inexpressible ardour I long for, and desire them; an *ineffable* pleasure I approach them, in order to intima *lowship* with my God. Compare ver. 1, 2. 10. of this with Psalms xlii. 1, 2.——xlii. 3. 4.—(Rev. Mr Brow *dington.)*

7 So they from strength unwearied go
Still forward unto strength,
Until in Sion they appear
Before the Lord at length.
8 Lord God of hosts, my prayer hear;
O Jacob's God give ear.
9 See God our shield, look on the face
Of thine Anointed dear.

10 For in thy courts one day excels
A thousand; rather in,
My God's house will I keep a door,
Than dwell in tents of sin.
11 For God the Lord's a sun and shield:
He'll grace and glory give;
And will withhold no good from them
That uprightly do live.

12 O thou that art the Lord of hosts,
That man is truly blest,
Who by assured confidence
On thee alone doth rest.

PSALM LXXXV.

Descriptive and commemorative, according to the season then being, of the past, present, and future ways of the Lord God towards his people, his elected church; who indeed, as to their persons, are innumerable, but as to their spirits, are one with their Lord their Head, in whose name and communion, by the Holy Ghost, who dwelleth in them all, they are authorised and led, conjunctly and severally, to breathe forth their joyful spirits into their Father's bosom, in this gloriously triumphant song of praise.

Behold the blessings, here describ'd,
Of everlasting Grace,

[illegible] as only circumscrib'd
[illegible] bounds of space:
[illegible] and mercy both are one:
[illegible] kissed peace;
[illegible] come down to join with man
[illegible] embrace.

O LORD, thou hast been favourable
To thy beloved land:
Jacob's captivity thou hast
Recall'd with mighty hand.
2 Thou pardoned thy people hast
All their iniquities;
Thou all their trespasses and sins
Hast cover'd from thine eyes.

3 Thou took'st off all thine ire, and turn'dst
From thy wrath's furiousness.
4 Turn us, God of our health, and cause
Thy wrath 'gainst us to cease.
5 Shall thy displeasure thus endure
Against us without end?
Wilt thou to generations all
Thine anger forth extend?

6 That in thee may thy people joy,
Wilt thou not us revive?
7 Shew us thy mercy, Lord to us
Do thy salvation give.
8 I'll hear what God the Lord will speak:
To his folk he'll speak peace,
And to his saints; but let them not
Return to foolishness.

9 To them that fear him surely near
Is his salvation.
That glory in our land may have
Her habitation.
10 Truth met with mercy, righteousness
And peace kiss'd mutually:

11 Truth springs from earth, and righteousness
Looks down from heaven high.

12 Yea, what is good the Lord shall give;
Our land shall yield increase:
13 Justice, to set us in his steps,
Shall go before his face.

PSALM LXXXVI.

THE speaker in this Psalm (for there is but one,) finds himself authorised to plead his own holiness, as the foundation of his claim to the divine favour; wherefore, he says, ver. 2, 'Preserve my soul; FOR 'I AM HOLY: O thou my God, save thy Servant 'that trusteth in thee.'—See parallels, Psal. xxxv. xl. cxvi. &c.—Who can this be but the Lord of David?

The Father's Servant here become,
Who was in God's own form,
THE SON, *shall bring his chosen home,*
And all his will perform:
He boldly pleads his holiness,
When he to God draws near;
Nor will the Lord reject the face
Of his ANOINTED DEAR.

1 O LORD, do thou bow down thine ear,
And hear me graciously;
Because I sore afflicted am,
And am in poverty.
2 Because I'm holy, let my soul
By thee preserved be:
O thou my God, thy servant save,
That puts his trust in thee.

3 Sith unto thee I daily cry,
Be merciful to me.

4 Rejoice thy servant's soul; for, Lord,
I lift my soul to thee.
5 For thou art gracious, O Lord,
And ready to forgive;
And rich in mercy, all that call
Upon thee to relieve.

6 Hear, Lord, my pray'r; unto the voic
Of my request attend:
7 In troublous times I'll call on thee;
For thou wilt answer send.
8 Lord, there is none among the gods
That may with thee compare;
And like the works which thou hast d
Not any work is there.

9 All nations whom thou mad'st shall co
And worship rev'rently
Before thy face; and they, O Lord,
Thy name shall glorify.
10 Because thou art exceeding great,
And works by thee art done
Which are to be admir'd; and thou
Art God thyself alone,

11 Teach me thy way, and in thy truth,
O Lord, then walk will I;
Unite my heart, that I thy name
May fear continually.
12 O Lord my God, with all my heart
To thee will I give praise;
And I the glory will ascribe
Unto thy name always:

13 Because thy mercy toward me
In greatness doth excel;
And thou deliver'd hast my soul
Out from the lowest hell.
14 O God, the proud against me rise,
And vi'lent men have met,

That for my soul have sought; and thee
Before them have not set.

15 But thou art full of pity, Lord,
A God most gracious,
Long-suffering, and in thy truth
And mercy plenteous.
16 O turn to me thy countenance,
And mercy on me have;
Thy servant strengthen, and the son
Of thine own handmaid save.

17 Shew me a sign for good, that they
Which do me hate may see,
And be asham'd; because thou, Lord,
Didst help and comfort me.

PSALM LXXXVII.

COMMEMORATIVE and descriptive of the glory of the Messiah's kingdom, (spoken in the person of the Messiah; parallel in the beginning to Psalm xlviii. and in the latter part to the conclusion of Psal. xxii. as appears by the margin *), fully ascertains its own most evident meaning in general, as here narrated. As to that particular passage in ver. 2. 'The Lord 'loveth the gates of Zion more than all the dwell-'ings of Jacob,' which hath, upon occasions, been most grievously abused, it is explained by its parallel, Psal. lxxviii. 67. 'Moreover, he *refused* the 'tabernacle of Joseph, and *chose not* the tribe of 'Ephraim; but chose the tribe of Judah, the mount 'Zion which *he loved*.'

Come, lift aloud the voice of joy!
Let praise and love be our employ!
Let heav'n unto the earth rebound,
And echo round the joyful sound!

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* *Prose Psalms* of the Bible.

The Lord of Glory's Lord of all:
The sons unborn shall hear his call,
And hearing, they shall all obey,
And round him dance, and sing, and play!

1 UPON the hills of holiness
He his foundation sets,
2 God, more than Jacob's dwellings all,
Delights in Sion's gates.
3 Things glorious are said of thee,
Thou city of the Lord.
4 Rahab and Babel I, to those
That know me, will record:
Behold ev'n Tyrus, and with it
The land of Palestine,
And likewise Ethiopia;
This man was born therein.
5 And it of Sion shall be said,
This man and that man there
Was born; and he that is most High
Himself shall stablish her.

6 When God the people writes, he'll count
That this man born was there.
7 There be that sing and play; and all
My well-springs in thee are.

PSALM LXXXVIII.

How grievously have the authors of the Westminster Confession of Faith and Catechisms (which, by the way, all the *ministers* and *probationers* of the Kirk of Scotland have sworn to and subscribed, as the confession of their faith, as well as the *Seceders* and *Relief-people*, with the *writer* of this illustration among the rest, before he knew better, while he continued to call the Kirk his mother) mistaken the Author and Finisher of the one divine apostolic faith

of all God's elect, when they have ventured to advance this Psalm *throughout*, as they word it, together with Psal. xxii. lxxvii. and others equally foreign to their purpose, as proofs, that 'one who doubteth of his being in Christ, may have true interest in Christ, *though he be not yet assured thereof!*'—They commonly say, that the Son of God himself died under a cloud; and that, in so dying, he was a pattern to his followers in all ages.—They have said, that, if the Son of God expressed two acts of faith in crying, 'My God, my God,' he also expressed one act of doubting and unbelief in adding, 'Why hast thou forsaken me?'—And many more such things with them there be.——My soul, come not thou into their counsel! mine honour, with their's be not united!—Now, to forbear a little, and to allow them all they desire with regard to this famous Psalm; suppose that, indeed, Heman the Ezrahite, giving instruction, was, as they allow, by the Holy Ghost inspired to describe his own personal experiences, (and not those of the Messiah); and moreover, that those said experiences of Heman were meant as patterns to all other saints in time coming, and good proofs, that persons might have true interest in Christ, though not yet assured thereof, *&c.*—suppose, I say, all this, and whatever more you please in the same strain—can you also suppose, that the Holy Ghost should inspire a man to cry out at a venture without assurance, without certainty, as in the first words of this Psalm, 'O Lord God of MY salvation,' *&c.*—or that these words were a proof, that he might possibly have an interest in God's salvation, and yet at the same time have no assurance thereof?—O enemy! enemy! how hast thou deceived the nations!—See the parallels.—Consider the New Testament, and give God, O believer, the praise of all his glory, as it shines in the face of Jesus.—I say no more.

This song of mourning Jesus sang
In day of his extreme distress,

When war and trumpet's dreadful clang
Alarm'd his soul with fearfulness:
Thy suff'ring Lord, believer, see,
And praise the heart that bled for thee!
The horrors of his hell-touch'd soul,
From wounds of death have made thee whole!

1 LORD God, my Saviour, day and night
Before thee cry'd have I.
2 Before thee let my prayer come;
Give ear unto my cry.
3 For troubles great do fill my soul;
My life draws nigh the grave,
4 I'm counted with those that go down
To pit, and no strength have.

5 Ev'n free among the dead, like those
That slain in grave do lie;
Cut off from thy hand, whom no more
Thou hast in memory.
6 Thou hast me laid in lowest pit,
In deeps and darksome caves.
7 Thy wrath lies hard on me, thou hast
Me press'd with all thy waves.

8 Thou hast put far from me my friends,
Thou mad'st them to abhor me;
And I am so shut up, that I
Find no evasion for me.
9 By reason of affliction
Mine eye mourns dolefully:
To thee, Lord, do I call, and stretch
My hands continually.

10 Wilt thou shew wonders to the dead?
Shall they rise, and thee bless?
11 Shall in the grave thy love be told?
In death thy faithfulness?
12 Shall thy great wonders in the dark,
Or shall thy righteousness

Be known to any in the land
Of deep forgetfulness?

13 But, Lord, to thee I cry'd; my pray'r
At morn prevent shall thee.
14 Why, Lord, dost thou cast off my soul,
And hid'st thy face from me?
15 Distress'd am I, and from my youth
I ready am to die;
Thy terrors I have borne, and am
Distracted fearfully.

16 The dreadful fierceness of thy wrath
Quite over me doth go:
Thy terrors great have cut me off,
They did pursue me so.
17 For round about me ev'ry day,
Like water, they did roll;
And, gathering together, they
Have compassed my soul.

18 My friends thou hast put far from me,
And him that did me love;
And those that mine acquaintance were
To darkness didst remove.

PSALM LXXXIX.

PRECISELY parallel to Psal. ii. See ver. 27. 'I will make him, my First-born, higher than the kings of the earth,' &c.

Descriptive of THE SON OF GOD,
Whose empire's all the world abroad,
And of the glory of his reign,
Which lasts for evermore: amen—
This song of high triumphant praise,
Let faith and love for ever raise!

Come, all ye saints, adore and sing!
Our covenant is Christ our King!

1 GOD's mercies I will ever sing;
And with my mouth I shall
Thy faithfulness make to be known
To generations all.
2 For mercy shall be built, said I,
For ever to endure:
Thy faithfulness, ev'n in the heav'ns,
Thou wilt establish sure.

3 I with my chosen One have made
A cov'nant graciously;
And to my servant, whom I lov'd,
To David sworn have I;
4 That I thy seed establish shall
For ever to remain,
And will to generations all
Thy throne build and maintain.

5 The praises of thy wonders, Lord,
The heavens shall express;
And in the congregation
Of saints thy faithfulness.
6 For who in heaven with the Lord
May once himself compare?
Who is like God among the sons
Of those that mighty are?

7 Great fear in meeting of the saints
Is due unto the Lord;
And he of all about him should
With rev'rence be ador'd.
8 O thou that art the Lord of hosts,
What Lord in mightiness
Is like to thee? who compass'd round
Art with thy faithfulness.

9 Ev'n in the raging of the sea
Thou over it dost reign;

And when the waves thereof do swell,
  Thou stillest them again.
Rahab in pieces thou didst break,
  Like one that slaughter'd is;
And with thy mighty arm thou hast
  Dispers'd thine enemies.

The heav'ns are thine, thou for thine own
  The earth dost also take;
The world, and fulness of the same,
  Thy pow'r did found and make.
The north and south from thee alone
  Their first beginning had;
Both Tabor mount and Hermon hill
  Shall in thy name be glad.

Thou hast an arm that's full of pow'r,
  Thy hand is great in might,
And thy right hand exceedingly
  Exalted is in height.
Justice and judgment of thy throne
  Are made the dwelling-place;
Mercy, accompany'd with truth,
  Shall go before thy face.

O greatly bless'd the people are
  The joyful sound that know;
In brightness of thy face, O Lord,
  They ever on shall go.
They in thy name shall all the day
  Rejoice exceedingly;
And in thy righteousness shall they
  Exalted be on high.

Because the glory of their strength
  Doth only stand in thee;
And in thy favour shall our horn
  And pow'r exalted be.
For God is our defence; and he
  To us doth safety bring;

The Holy One of Israel
Is our almighty King.

19 In vision to thy Holy One
Thou said'st, I help upon
A strong one laid; out of the folk
I rais'd a chosen one;
20 Ev'n David, I have found him out
A servant unto me;
And with my holy oil my King
Anointed him to be.

21 With whom my hand shall stablish'd be;
Mine arm shall make him strong.
22 On him the foe shall not exact,
Nor son of mischief wrong.
23 I will beat down before his face
All his malicious foes;
I will them greatly plague who do
With hatred him oppose.

24 My mercy and my faithfulness
With him yet still shall be:
And in my name his horn and pow'r
Men shall exalted see.
25 His hand and pow'r shall reach afar,
I'll set it in the sea;
And his right hand established
Shall in the rivers be.

26 Thou art my Father, he shall cry,
Thou art my God alone;
And he shall say, Thou art the Rock
Of my salvation.
27 I'll make him my first-born, more high
Than kings of any land.
28 My love I'll ever keep for him,
My cov'nant fast shall stand.

29 *His* seed I by my pow'r will make
For ever to endure;

And, as the days of heav'n, his throne
Shall stable be, and sure.
30 But if his children shall forsake
My laws, and go astray,
And in my judgments shall not walk,
But wander from my way;

31 If they my laws break, and do not
Keep my commandements;
32 I'll visit then their faults with rods,
Their sins with chastisements.
33 Yet I'll not take my love from him,
Nor false my promise make.
34 My cov'nant I'll not break, nor change
What with my mouth I spake.

35 Once by my holiness I sware,
To David I'll not lie;
36 His seed and throne shall, as the sun,
Before me last for aye.
37 It, like the moon, shall ever be
Establish'd stedfastly;
And like to that which in the heav'n
Doth witness faithfully.

38 But thou, displeased, hast cast off,
Thou didst abhor and loathe;
With him that thine anointed is
Thou hast been very wroth.
39 Thou hast thy servant's covenant
Made void, and quite cast by;
Thou hast profan'd his crown, while it
Cast on the ground doth lie.

40 Thou all his hedges hast broke down,
His strong holds down hast torn.
41 He to all passers-by a spoil,
To neighbours is a scorn.
42 Thou hast set up his foes' right hand;
Mad'st all his en'mies glad:

PSALM XC.

THE sense is obvious.

A song of Moses, man of God,
Inspir'd with heav'nly fire,
Who for the Prince Messiah stood,
And tun'd his fateful lyre:
The days of man are but a span,
And fly like shades away;
But ev'ry faithful-hearted one
Shall reign with Christ for aye.

1 LORD, thou hast been our dwelling-place
In generations all.
2 Before thou ever hadst brought forth
The mountains great or small;
Ere ever thou hadst form'd the earth,
And all the world abroad;
Ev'n thou from everlasting art
To everlasting God.

3 Thou dost unto destruction
Man that is mortal turn;
And unto them thou say'st, Again,
Ye sons of men, return.
4 Because a thousand years appear
No more before thy sight
Than yesterday, when it is past,
Or than a watch by night.

5 As with an overflowing flood
Thou carry'st them away:
They like a sleep are, like the grass
That grows at morn are they.
6 At morn it flourishes and grows,
Cut down at ev'n doth fade.
7 For by thine anger we're consum'd,
Thy wrath makes us afraid.

8 Our sins thou and iniquities
Dost in thy presence place,
And sett'st our secret faults before
The brightness of thy face.
9 For in thine anger all our days
Do pass on to an end;
And as a tale that hath been told,
So we our years do spend.

10 Threescore and ten years do sum up
Our days and years, we see;
Or if, by reason of more strength,
In some fourscore they be:
Yet doth the strength of such old men
But grief and labour prove;
For it is soon cut off, and we
Fly hence, and soon remove.

11 Who knows the power of thy wrath?
According to thy fear
12 So is thy wrath: Lord, teach thou us
Our end in mind to bear;
And so to count our days, that we
Our hearts may still apply
To learn thy wisdom and thy truth,
That we may live thereby.

13 Turn yet again to us, O Lord,
How long thus shall it be?
Let it repent thee now for those
That servants are to thee.
14 O with thy tender mercies, Lord,
Us early satisfy;
So we rejoice shall all our days,
And still be glad in thee.

15 According as the days have been,
Wherein we grief have had,
And years wherein we ill have seen,
So do thou make us glad.

6 O let thy work and pow'r appear
Thy servants' face before;
And shew unto their children dear
Thy glory evermore:

7 And let the beauty of the Lord
Our God be us upon:
Our handy-works establish thou,
Establish them each one.

PSALM XCI.

ALTHOUGH, by applying it directly to Christ, Matth. iv. 6. Satan may be said to have approved himself a better commentator upon this Psalm than many of his ministers; yet it is not upon his authority, but upon that of the prophet of God, Is. liii. 2. and xlix. 2, &c. that the following paraphrase, * and application of the whole Psalm to the Messiah is built.

Beneath the high, o'er-shading wing
Of the Almighty, safely lodg'd,
Behold, ye saints, behold and sing,
Your surety justify'd when judg'd!
The promises are sure and seal'd,
Confirmed in THE WOMAN'S SEED,
Whose bruised heel the Lord hath heal'd,
For bruising of the Serpent's head!

1 HE that doth in the secret place
Of the most High reside,
Under the shade of him that is
Th' Almighty shall abide.

2 I of the Lord my God will say,
He is my refuge still,
He is my fortress, and my God,
And in him trust I will.

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* See Note, page 94.

3 Assuredly he shall thee save,
And give deliverance
From subtile fowler's snare, and from
The noisome pestilence.
4 His feathers shall thee hide; thy trust
Under his wings shall be:
His faithfulness shall be a shield
And buckler unto thee.

5 Thou shalt not need to be afraid
For terrors of the night;
Nor for the arrow that doth fly
By day, while it is light;
6 Nor for the pestilence, that walks
In darkness secretly;
Nor for destruction, that doth waste
At noon-day openly.

7 A thousand at thy side shall fall,
On thy right hand shall lie
Ten thousand dead; yet unto thee
It shall not once come nigh.
8 Only thou with thine eyes shalt look,
And a beholder be;
And thou therein the just reward
Of wicked men shalt see.

9 Because the Lord, who constantly
My refuge is alone,
Ev'n the most high, is made by thee
Thy habitation;
10 No plague shall near thy dwelling come,
No ill shall thee befal:
11 For thee to keep in all thy ways
His angels charge he shall.

12 They in their hands shall bear thee up,
Still waiting thee upon;
Lest thou at any time should'st dash
Thy foot against a stone.

13 Upon the adder thou shalt tread,
And on the lions strong:
Thy feet on dragons trample shall,
And on the lions young.

14 Because on me he set his love,
I'll save and set him free:
Because my great name he hath known,
I will him set on high.
15 He'll call on me, I'll answer him;
I will be with him still
In trouble to deliver him,
And honour him I will.

16 With length of days unto his mind
I will him satisfy;
I also my salvation
Will cause his eyes to see.

PSALM XCII.

As Psal. ii. with its parallels. See the margin. *

The ways of God are holy all,
The ways of peace and praise!
For joy and thankfulness they call:
Come, join Messiah's lays—
Messiah, like the palm-tree high,
Shall flourish, ever fair,
Before the Lord eternally:
Whose glory we shall share.

1 TO render thanks unto the Lord
It is a comely thing,
And to thy name, O thou most High,
Due praise aloud to sing.

---

* Prose Psalms of the Bible.

2 Thy loving kindness to shew forth
When shines the morning light,
And to declare thy faithfulness
With pleasure every night.

3 On a ten-stringed instrument
Upon the psaltery,
And on the harp with solemn sound,
And grave sweet melody.
4 For thou, Lord, by thy mighty [illegible]
Hast made my heart right glad;
And I will triumph in the works
Which by thine hands were made.

5 How great, Lord, are thy work [illegible]
Of thine a deep it is [illegible] thought
6 A brutish man it knoweth [illegible]
Fools understand not this.
7 When those that lewd and wicked are
Spring quickly up like grass,
And workers of iniquity
Do flourish all apace;

It is that they for ever may
Destroyed be and slain:
8 But thou, O Lord, art the most High,
For ever to remain.
9 For, lo, thine enemies, O Lord,
Thine en'mies perish shall;
The workers of iniquity
Shall be dispersed all.

10 But thou shalt, like unto the horn
Of th' unicorn, exalt
My horn on high; thou with fresh oil
Anoint me also shalt.
11 Mine eyes shall also my desire
See on mine enemies;
Mine ears shall of the wicked hear,
That do against me rise.

12 But like the palm-tree flourishing
Shall be the righteous one;
He shall like to the cedar grow
That is in Lebanon.
13 Those that within the house of God
Are planted by his grace,
They shall grow up, and flourish all
In our God's holy place.
14 And in old age, when others fade,
They fruit still forth shall bring;
They shall be fat, and full of sap,
And aye be flourishing:
15 To shew that upright is the Lord:
He is a rock to me:
And he from all unrighteousness
Is altogether free.

PSALM XCIII.

As Psalm ii. with its parallels. See the margin.*

Whose name's THE WORD OF GOD, *the King,*
Who comes to bring the faithful home,
Th' eternal Lord of Glory sing!
He was, and is, and is to come:
The floods had lifted up their voice;
The floods had lifted up their waves:
He said, Be still; *and hush'd their noise:*
His people by his pow'r he saves.

1 THE Lord doth reign, and cloth'd is he
With majesty most bright:
His works do shew him cloth'd to be
And girt about with might.

* *First Psalms of the Bible.*

The world is also stablished,
That it cannot depart.
2 Thy throne is fix'd of old, and thou
From everlasting art.

3 The floods, O Lord, have lifted up,
They lifted up their voice;
The floods have lifted up their waves,
And made a mighty noise,
4 But yet the Lord, that is on high,
Is more of might by far
Than noise of many waters is,
Or great sea-billows are.

5 Thy testimonies ev'ry one
In faithfulness excel;
And holiness for ever, Lord,
Thine house becometh well.

PSALM XCIV.

As Psalm x. with its parallels.

The eyes of God are ev'ry where,
Beholding all the world abroad:
He form'd the eye; he form'd the ear:
He rules the nations by his nod.
Confounded shall the atheist fly,
And all the proud oppressors die;
In hell their open'd eyes shall see,
" MESSIAH *was the King on high."*

1 O LORD God, unto whom alone
All vengeance doth belong;
O mighty God, who vengeance own'st,
Shine forth, avenging wrong.
2 Lift up thyself, thou of the earth
The sov'reign Judge that art;

And unto those that are so proud
A due reward impart.

3 How long, O mighty God, shall they
Who lewd and wicked be,
How long shall they who wicked are
Thus triumph haughtily?
4 How long shall things most hard by them
Be uttered and told?
And all that work iniquity
To boast themselves be bold?

5 Thy folk they break in pieces, Lord,
Thine heritage oppress;
6 The widow they and stranger slay,
And kill the fatherless.
7 Yet say they, God it shall not see,
Nor God of Jacob know.
8 Ye brutish people! understand;
Fools! when wise will ye grow?

9 The Lord did plant the ear of man,
And hear then shall not he?
He only form'd the eye, and then
Shall he not clearly see?
10 He that the nations doth correct,
Shall he not chastise you?
He knowledge unto man doth teach,
And shall himself not know?

11 Man's thoughts to be but vanity
The Lord doth well discern.
12 Bless'd is the man thou chast'nest, Lord,
And mak'st thy law to learn:
13 That thou may'st give him rest from days
Of sad adversity,
Until the pit be digg'd for those
That work iniquity.

14 For sure the Lord will not cast off
Those that his people be,

Neither his own inheritance
Quit and forsake will he:
15 But judgment unto righteousness
Shall yet return again;
And all shall follow after it
That are right hearted men.

16 Who will rise up for me against
Those that do wickedly?
Who will stand up for me 'gainst those
That work iniquity.
17 Unless the Lord had been my help
When I was sore opprest,
Almost my soul had in the house
Of silence been at rest.

18 When I had uttered this word,
(My foot doth slip away,)
Thy mercy held me up, O Lord,
Thy goodness did me stay.
19 Amidst the multitude of thoughts
Which in my heart do fight,
My soul, lest it be overcharg'd,
Thy comforts do delight.

20 Shall of iniquity the throne
Have fellowship with thee,
Which mischief, cunningly contriv'd,
Doth by a law decree?
21 Against the righteous souls they join,
They guiltless blood condemn.
22 But of my refuge God's the rock,
And my defence from them.

23 On them their own iniquity
The Lord shall bring and lay,
And cut them off in their own sin;
Our Lord God shall them slay.

PSALM XCV.

INTERPRETED and improved by its Author, Heb. iii. 4. concerning *Christ* and the *gospel-day*.—And so, for the same reason, its parallels must be applied.

To-day, to-day, the HOLY GHOST
Upon the saints doth loudly call,
In CHRIST *alone to make their boast,*
And lowly at his footstool fall:
For unbelievers evermore,
Who sin against the HOLY GHOST,
In outer darkness howl and roar.
And wail God's rest for ever lost!

1 O COME, let us sing to the Lord:
Come, let us ev'ry one
A joyful noise make to the Rock
Of our salvation.
2 Let us before his presence come
With praise and thankful voice;
Let us sing psalms to him with grace,
And make a joyful noise.

3 For God a great God, and great King,
Above all gods he is.
4 Depths of the earth are in his hand,
The strength of hills is his.
5 To him the spacious sea belongs,
For he the same did make;
The dry land also from his hands
Its form at first did take.

6 O come, and let us worship him,
Let us bow down withal,
And on our knees before the Lord
Our Maker let us fall.
7 For he's *our God*, the people we
Of his own pasture are,

And of his hand the sheep; to day,
If ye his voice will hear.

8 Then harden not your hearts, as in
The provocation,
As in the desert, on the day
Of the tentation.

9 When me your fathers tempt'd, and prov'd,
And did my working see.

10 Ev'n for the space of forty years
This race hath grieved me.

I said, This people erra in heart,
My ways they do not know:

11 To whom I aware in wrath, that to
My rest they should not go.

PSALM XCVI.

SIMILAR to Psal. ii. See the margin.*

Advance, advance the tuba of praise!
Let heav'n and earth respond our lays!
Messiah reigns for evermore!
Let all the world their Judge adore!

1 O SING a new song to the Lord:
Sing all the earth to God.

2 To God sing, bless his name, shew still
His saving health abroad.

3 Among the heathen nations
His glory do declare;
And unto all the people shew
His works that wondrous are.

4 For great's the Lord, and greatly he
Is to be magnify'd:

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* Prose Psalms of the Bible.

Yea, worthy to be fear'd is he
Above all gods beside.
5 For all the gods are idols dumb,
Which blinded nations fear;
But our God is the Lord, by whom
The heav'ns created were.

6 Great honour is before his face,
And majesty divine;
Strength is within his holy place,
And there doth beauty shine.
7 Do ye ascribe unto the Lord,
Of people ev'ry tribe,
Glory do ye unto the Lord,
And mighty pow'r ascribe.

8 Give ye the glory to the Lord
That to his name is due;
Come ye into his courts and bring
An offering with you.
9 In beauty of his holiness,
O do the Lord adore;
Likewise let all the earth throughout
Tremble his face before.

10 Among the heathen say, God reigns;
The world shall stedfastly
Be fix'd from moving: he shall judge
The people righteously.
11 Let heavens be glad before the Lord,
And let the earth rejoice;
Let seas and all that is therein,
Cry out, and make a noise.

12 Let fields rejoice, and ev'ry thing
That springeth of the earth:
Then woods and ev'ry tree shall sing
With gladness and with mirth
13 Before the Lord; because he comes,
To judge the earth comes he:

He'll judge the world with righteousness,
The people faithfully.

PSALM XCVII.

ASCERTAINED, with all its parallels, and applied by THE FATHER to THE SON, Heb. i. 6. 'When he 'bringeth in the First-begotten into the world, he 'saith, *And let all the angels of God worship him,*'— 'as written in ver. 7. of this Psalm, '*Worship him, 'all ye gods.*' See Psal. ii. and margin. *

Here in THE SON *behold and trace*
(Of all his Father's pow'r possest),
The brightness of his Father's face;
Jehovah's glory full exprest.

1 GOD reigneth, let the earth be glad,
And isles rejoice each one.
2 Dark clouds him compass; and in right
With judgment dwells his throne.
3 Fire goes before him, and his foes
It burns up round about:
4 His lightnings lighten did the world;
Earth saw, and shook throughout.

5 Hills at the presence of the Lord,
Like wax, did melt away;
Ev'n at the presence of the Lord
Of all the earth, I say.
6 The heav'ns declare his righteousness,
All men his glory see.
7 All who serve graven images,
Confounded let them be.

Who do of idols boast themselves,
Let shame upon them fall:

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* Prose Psalms of the Bible.

Ye that are called gods, see that
Ye do him worship all.
8 Sion did hear, and joyful was,
Glad Judah's daughters were;
They much rejoic'd, O Lord, because
Thy judgments did appear.

9 For thou, O Lord, art high above
All things on earth that are;
Above all other gods thou art
Exalted very far.
10 Hate ill, all ye that love the Lord:
His saints' souls keepeth he;
And from the hands of wicked men
He sets them safe and free.

11 For all those that be righteous
Sown is a joyful light,
And gladness sown is for all those
That are in heart upright.
12 Ye righteous, in the Lord rejoice;
Express your thankfulness,
When ye unto your memory
Do call his holiness.

PSALM XCVIII.

INTERPRETED as the last Psalm.

Let all the world with rev'rence fall
Before the Lord, the Judge of all:
He comes with thousand thousand saints,
To dry our tears, to heal our plaints.

1 O SING a new song to the Lord,
For wonders he hath done:
His right hand and his holy arm
Him victory hath won.

2 The Lord God his salvation
  Hath caused to be known;
His justice in the heathen's sight
  He openly hath shown.

3 He mindful of his grace and truth
  To Isr'el's house hath been;
And the salvation of our God
  All ends of th' earth have seen.
4 Let all the earth unto the Lord
  Send forth a joyful noise;
Lift up your voice aloud to him,
  Sing praises, and rejoice.

5 With harp, with harp, and voice of psalms,
  Unto JEHOVAH sing:
6 With trumpets, cornets, gladly sound
  Before the Lord the King.
7 Let seas and all their fulness roar;
  The world, and dwellers there;
8 Let floods clap hands, and let the hills
  Together joy declare

9 Before the Lord; because he comes,
  To judge the earth comes he:
He'll judge the world with righteousness,
  His folk with equity.

PSALM XCIX.

THE praise and majesty of Christ's kingdom. S Psal. ii. &c.

Who was, and is, and is to be,
  The same to-day and evermore,
The God of glorious majesty,
  Your King—ye saints of God, adore!

1 TH' eternal Lord doth reign as king,
Let all the people quake;
He sits between the cherubims,
Let th' earth be mov'd and shake.
2 The Lord in Sion great and high
Above all people is;
3 Thy great and dreadful name (for it
Is holy) let them bless.

4 The king's strength also judgment loves;
Thou settlest equity:
Just judgment thou dost execute
In Jacob righteously.
5 The Lord our God exalt on high,
And rev'rently do ye
Before his footstool worship him:
The holy One is he.

6 Moses and Aaron 'mong his priests,
Samuel, with them that call
Upon his name: these call'd on God,
And he them answer'd all.
7 Within the pillar of the cloud
He unto them did speak:
The testimonies he them taught,
And laws, they did not break.

8 Thou answer'dst them, O Lord our God;
Thou wast a God that gave
Pardon to them, though on their deeds
Thou wouldest vengeance have.
9 Do ye exalt the Lord our God,
And at his holy hill
Do ye him worship: for the Lord
Our God is holy still.

PSALM C.

A Psalm of thanksgiving. See Psal. xcv. at margin.*

The Holy Ghost constrains us all
Before the Lord our God to fall,
And give to him the glory due,
Whose mercies are for ever new.

1 ALL people that on earth do dwell,
Sing to the Lord with cheerful voice.
2 Him serve with mirth, his praise forth tell,
Come ye before him and rejoice.
3 Know that the Lord is God indeed;
Without our aid he did us make:
We are his flock, he doth us feed,
And for his sheep he doth us take.

4 O enter then his gates with praise,
Approach with joy his courts unto;
Praise, laud, and bless his name always,
For it is seemly so to do.
5 For why? the Lord our God is good.
His mercy is for ever sure:
His truth at all times firmly stood,
And shall from age to age endure.

Another of the same.

1 O ALL ye lands, unto the Lord
Make ye a joyful noise,
2 Serve God with gladness, him before
Come with a singing voice.
3 Know ye the Lord that he is God;
Not we, but he us made:
We are his people, and the sheep
Within his pasture fed.

* Prose Psalms of the Bible.

4 Enter his gates and courts with praise,
To thank him go ye thither:
To him express your thankfulness
And bless his name together.
5 Because the Lord our God is good,
His mercy faileth never;
And to all generations
His truth endureth ever.

PSALM CI.

CHRIST's undertaking and vow. See Psal. lxxv.

A song of God's beloved Son,
Which he to David did impart,
Concerning all the ways, anon
To be fulfill'd in Christ's own heart.

1 I MERCY will and judgment sing,
Lord, I will sing to thee.
2 With wisdom in a perfect way,
Shall my behaviour be.
O when, in kindness unto me,
Wilt thou be pleas'd to come?
I with a perfect heart will walk
Within my house at home.

3 I will endure no wicked thing
Before mine eyes to be:
I hate their work that turn aside,
It shall not cleave to me.
4 A stubborn and a froward heart
Depart quite from me shall;
A person giv'n to wickedness
I will not know at all.

5 I'll cut him off that slandereth
His neighbour privily:

The haughty heart I will not bear,
Nor him that looketh high.
6 Upon the faithful of the land
Mine eyes shall be, that they
May dwell with me: he shall me serve
That walks in perfect way.

7 Who of deceit a worker is
In my house shall not dwell;
And in my presence shall he not
Remain that lies doth tell.
8 Yea, all the wicked of the land
Early destroy will I;
All from God's city to cut off
That work iniquity.

PSALM CII.

In this Psalm we behold the sufferings of Christ, as expressed in his own person, by the Holy Ghost, from the beginning to verse 12, contrasted with the following glory, as declared by the same Spirit in the person of the Father, from verse 12 to 23. Then, from the 23d to the middle of verse 24, the dialogue is again renewed, as at the beginning of the Psalm, in the person of the Son—to whom, from the middle of verse 24, to the end of the Psalm, the Father is again represented, as replying according to the former manner, mentioned from ver. 12 to 23: for so this Psalm, ver. 25, &c. is expressly applied and interpreted by the Holy Ghost, Heb. i. 'Unto the 'Son he saith, Thy throne, O God, is for ever and 'ever—And thou, Lord, in the beginning, hast laid 'the foundation of the earth; and the heavens are 'the works of thine hands,' &c.—'And they shall 'be changed: but thou art the same, and thy years 'shall not fail.'

A pray'r of God's afflicted SON,
With anguish well nigh overwhelm'd ;—
When to the Lord he pour'd his moan,
He found his spirit all becalm'd.

1 O LORD, unto my pray'r give ear,
My cry let come to thee;
2 And in the day of my distress
Hide not thy face from me.
Give ear to me; what time I call,
To answer me make haste:
3 For, as an hearth, my bones are burnt,
My days, like smoke, do waste.

4 My heart within me smitten is,
And it is withered
Like very grass; so that I do
Forget to eat my bread.
5 By reason of my groaning voice
My bones cleave to my skin.
6 Like pelican in wilderness
Forsaken I have been:

I like an owl in desert am,
That nightly there doth moan;
7 I watch, and like a sparrow am
On the house-top alone.
8 My bitter en'mies all the day
Reproaches cast on me;
And, being mad at me, with rage
Against me sworn they be.

9 For why, I ashes eaten have
Like bread, in sorrows deep;
My drink I also mingled have
With tears that I did weep.
10 Thy wrath and indignation
Did cause this grief and pain;
For thou hast lift me up on high,
And cast me down again.

11 My days are like unto a shade,
Which doth declining pass;
And I am dry'd and withered,
Ev'n like unto the grass.
12 But thou, Lord, everlasting art,
And thy remembrance shall
Continually endure, and be
To generations all.

13 Thou shalt arise, and mercy have
Upon thy Sion yet;
The time to favour her is come,
The time that thou hast set.
14 For in her rubbish and her stones
Thy servants pleasure take;
Yea, they the very dust thereof
Do favour for her sake.

15 So shall the heathen people fear
The Lord's most holy name;
And all the kings on earth shall dread
Thy glory and thy fame.
16 When Zion by the mighty Lord
Built up again shall be,
In glory then and majesty
To men appear shall he.

17 The prayer of the destitute
He surely will regard;
Their prayer will he not despise,
By him it shall be heard.
18 For generations yet to come
This shall be on record:
So shall the people that shall be
Created praise the Lord.

19 He from his sanctuary's height
Hath downward cast his eye;
And from his glorious throne in heav'n
The Lord the earth did spy;

0 That of the mournful prisoner
The groanings he might hear,
To set them free that unto death
By men appointed are:

1 That they in Sion may declare
The Lord's most holy name,
And publish in Jerusalem
The praises of the same;
2 When as the people gather shall
In troops with one accord,
When kingdoms shall assembled be
To serve the highest Lord.

3 My wonted strength and force he hath
Abated in the way,
And he my days hath shortened:
4 Thus therefore did I say,
My God, in mid-time of my days
Take thou me not away:
From age to age eternally
Thy years endure and stay.

5 The firm foundation of the earth
Of old time thou hast laid;
The heavens also are the work
Which thine own hands have made.
6 Thou shalt for evermore endure,
But they shall perish all;
Yea, ev'ry one of them wax old,
Like to a garment, shall:

Thou, as a vesture, shalt them change,
And they shall changed be:
7 But thou the same art, and thy years
Are to eternity.
8 The children of thy servants shall
Continually endure;
And in thy sight, O Lord, their seed
Shall be establish'd sure.

Another of the same.

1 LORD, hear my pray'r, and let my cry
Have speedy access unto thee;
2 In day of my calamity
O hide not thou thy face from me.
Hear when I call to thee; that day
An answer speedily return:
3 My days, like smoke consume away,
And, as an hearth, my bones do burn.

4 My heart is wounded very sore,
And withered, like grass doth fade:
I am forgetful grown therefore
To take and eat my daily bread.
5 By reason of my smart within,
And voice of my most grievous groans,
My flesh consumed is, my skin,
All parch'd, doth cleave unto my bones.

6 The pelican of wilderness,
The owl in desert, I do match;
7 And, sparrow-like, companionless,
Upon the house's top, I watch.
8 I all day long am made a scorn,
Reproach'd by my malicious foes:
The madmen are against me sworn,
The men against me that arose.

9 For I have ashes eaten up,
To me as if they had been bread;
And with my drink I in my cup
Of bitter tears a mixture made.
10 Because thy wrath was not appeas'd,
And dreadful indignation:
Therefore it was that thou me rais'd,
And thou again didst cast me down.

11 My days are like a shade alway,
Which doth declining swiftly pass;

And I am withered away,
Much like unto the fading grass.
2 But thou, O Lord, shalt still endure,
From change and all mutation free,
And to all generations sure
Shall thy remembrance ever be.

3 Thou shalt arise, and mercy yet
Thou to mount Sion shalt extend:
Her time for favour which was set,
Behold, is now come to an end.
4 Thy saints take pleasure in her stones,
Her very dust to them is dear.
5 All heathen lands and kingly thrones
On earth thy glorious name shall fear.

6 God in his glory shall appear,
When Sion he builds and repairs.
7 He shall regard and lend his ear
Unto the needy's humbly pray'rs:
Th' afflicted's pray'r he will not scorn,
8 All times this shall be on record;
And generations yet unborn
Shall praise and magnify the Lord.

9 He from his holy place look'd down,
The earth he view'd from heav'n on high;
10 To hear the pris'ner's mourning groan,
And free them that are doom'd to die;
11 That Sion and Jerus'lem too,
His name and praise may well record,
12 When people and the kingdoms do
Assemble all to praise the Lord.

13 My strength he weaken'd in the way,
My days of life he shortened.
14 My God, O take me not away
In mid-time of my days, I said:
Thy years throughout all ages last.

25 Of old thou hast established
The earth's foundation firm and fast:
Thy mighty hands the heav'ns have made.

26 They perish shall, as garments do,
But thou shalt evermore endure;
As vestures, thou shalt change them so;
And they shall all be changed sure:
27 But from all changes thou art free;
Thy endless years do last for aye.
28 Thy servants, and their seed who be,
Establish'd shall before thee stay.

PSALM CIII.

THIS and the following Psalm need no illustration.

A song by God's Messiah sung,
When floods of light, from darkness sprung,
Began to rush into his soul,
Where waters deep before did roll.

1 O THOU my soul, bless God the Lord,
And all that in me is
Be stirred up his holy name
To magnify and bless.
2 Bless, O my soul, the Lord thy God,
And not forgetful be
Of all his gracious benefits
He hath bestow'd on thee.

3 All thine iniquities who doth
Most graciously forgive:
Who thy diseases all and pains
Doth heal, and thee relieve.
4 Who doth redeem thy life, that thou
To death may'st not go down;

Who thee with loving-kindness doth
And tender mercies crown:

5 Who with abundance of good things
Doth satisfy thy mouth;
So that, ev'n as the eagle's age,
Renewed is thy youth.
6 God righteous judgment executes
For all oppressed ones.
7 His ways to Moses, he his acts
Made known to Isr'el's sons.

8 The Lord our God is merciful,
And he is gracious,
Long-suffering, and slow to wrath,
In mercy plenteous.
9 He will not chide continually,
Nor keep his anger still.
10 With us he dealt not as we sinn'd,
Nor did requite our ill.

11 For as the heaven in its height
The earth surmounteth far;
So great to those that do him fear
His tender mercies are;
12 As far as east is distant from
The west, so far hath he
From us removed, in his love,
All our iniquity.

13 Such pity as a father hath
Unto his children dear;
Like pity shews the Lord to such
As worship him in fear.
14 For he remembers we are dust,
And he our frame well knows.
15 Frail man, his days are like the grass,
As flow'r in field he grows:

16 For over it the wind doth pass,
And it away is gone;

And of the place where once it was
It shall no more be known.
17 But unto them that do him fear
God's mercy never ends;
And to their children's children still
His righteousness extends;

18 To such as keep his covenant,
And mindful are alway
Of his most just commandements,
That they may them obey.
19 The Lord prepared hath his throne
In heavens firm to stand;
And ev'ry thing that being hath
His kingdom doth command.

20 O ye his angels, that excel
In strength, bless ye the Lord;
Ye who obey what he commands,
And hearken to his word.
21 O bless and magnify the Lord,
Ye glorious hosts of his;
Ye ministers, that do fulfil
Whate'er his pleasure is.

22 O bless the Lord, all ye his works,
Wherewith the world is stor'd
In his dominions ev'ry where.
My soul, bless thou the Lord.

PSALM CIV.

See the last, with parallels on margin* of both.

The Father, Son, and Holy Ghost,
The one eternal God alone,

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* Prose Psalms of the Bible.

Prais'd by the saints, and heav'nly host,
For all his works of wonder done!

1 BLESS God my soul: O Lord my God,
Thou art exceeding great;
With honour and with majesty
Thou clothed art in state.
2 With light as with a robe, thyself
Thou coverest about;
And, like unto a curtain, thou
The heavens stretchest out.

3 Who of his chambers doth the beams
Within the waters lay;
Who doth the clouds his chariot make,
On wings of wind make way.
4 Who flaming fire his ministers,
His angels sp'rits, doth make:
5 Who earth's foundations did lay,
That it should never shake.

6 Thou didst it cover with the deep,
As with a garment spread:
The waters stood above the hills,
When thou the word but said.
7 But at the voice of thy rebuke
They fled, and would not stay;
They at thy thunder's dreadful voice
Did haste them fast away.

8 They by the mountains do ascend,
And by the valley-ground
Descend, unto that very place
Which thou for them didst found.
9 Thou hast a bound unto them set,
That they may not pass over,
That they do not return again
The face of earth to cover.

10 He to the valleys sends the springs,
Which runs among the hills:

11 They to all beasts of field give drink,
Wild asses drink their fills.
12 By them the fowls of heav'n shall have
Their habitation,
Which do among the branches sing
With delectation.

13 He from his chambers waterth
The hills, when they are dry'd:
With fruit and increase of thy works
The earth is satisfy'd.
14 For cattle he makes grass to grow,
He makes the herb to spring
For th' use of man, that food to him
He from the earth may bring;

15 And wine, that to the heart of man
Doth cheerfulness impart,
Oil that his face makes shine, and bread
That strengtheneth his heart.
16 The trees of God are full of sap;
The cedars that do stand
In Lebanon, which planted were
By his almighty hand.

17 Birds of the air upon their boughs
Do chuse their nests to make;
As for the stork, the fir-tree she
Doth for her dwelling take.
18 The lofty mountains for wild goats
A place of refuge be;
The conies also to the rocks
Do for their safety flee.

19 He sets the moon in heav'n, thereby
The seasons to discern:
From him the sun his certain time
Of going down doth learn.
20 Thou darkness mak'st, 'tis night, then pass
Of forests creep abroad.

21 The lions young roar for their prey,
And seek their meat from God.

22 The sun doth rise, and home they flock,
Down in their dens they lie.
23 Man goes to work, his labour he
Doth to the ev'ning ply.
24 How manifold, Lord, are thy works!
In wisdom wonderful
Thou ev'ry one of them hast made;
Earth's of thy riches full:

25 So is this great and spacious sea,
Wherein things creeping are,
Which number'd cannot be; and beasts
Both great and small are there.
26 There ships go; there thou mak'st to play
That leviathan great.
27 These all wait on thee, that thou may'st
In due time give them meat.

28 That which thou givest unto them
They gather for their food;
Thine hand thou open'st lib'rally,
They filled are with good.
29 Thou hid'st thy face; they troubled are,
Their breath thou tak'st away;
Then do they die, and to their dust
Return again do they.

30 Thy quick'ning Spirit thou send'st forth,
Then they created be;
And then the earth's decayed face
Renewed is by thee.
31 The glory of the mighty Lord
Continue shall for ever:
The Lord JEHOVAH shall rejoice
In all his works together.

32 Earth, as affrighted, trembleth all,
If he on it but look;

And if the mountains he but touch,
They presently do smoke.
33 I will sing to the Lord most high,
So long as I shall live;
And while I being have I shall
To my God praises give.

34 Of him my meditation shall
Sweet thoughts to me afford;
And as for me, I will rejoice
In God, my only Lord.
35 From earth let sinners be consum'd,
Let ill men no more be.
O thou my soul, bless thou the Lord.
Praise to the Lord give ye.

PSALM CV.

HISTORICAL, commemorative, and monitory; setting forth the ways of the Lord towards his people, and their conditions before him—serving for examples to us. See 1 Cor. x. 4. 'Now these things 'were our examples,' &c.—and, Rom. xv. 4. 'For 'whatsoever things were written aforetime, were 'written for our learning,' &c.

O thanks and praise be to the Lord
For all his holy ways,
Whose mercies stand upon record
To everlasting days!

1 GIVE thanks to God, call on his name;
To men his deeds make known.
2 Sing ye to him, sing psalms; proclaim
His wondrous works each one.
3 See that ye in his holy name
To glory do accord;
And let the heart of ev'ry one
Rejoice that seeks the Lord.

4 The Lord Almighty, and his strength,
With stedfast hearts seek ye:
His blessed and his gracious face
Seek ye continually.
5 Think on the works that he hath done,
Which admiration breed;
His wonders and the judgments all
Which from his mouth proceed:

6 O ye that are of Abr'ham's race,
His servant well approv'n;
And ye that Jacob's children are,
Whom he chose for his own.
7 Because he, and he only, is
The mighty Lord our God;
And his most righteous judgments are
In all the earth abroad.

8 His cov'nant he remember'd hath,
That it may ever stand:
To thousand generations
The word he did command.
9 Which covenant he firmly made
With faithful Abraham,
And unto Isaac, by his oath,
He did renew the same:

10 And unto Jacob, for a law,
He made it firm and sure,
A covenant to Israel,
Which ever should endure.
11 He said, I'll give Canaan's land
For heritage to you;
12 While they were strangers there, and few,
In number very few:

13 While yet they went from land to land
Without a sure abode;
And while through sundry kingdoms they
Did wander far abroad;

PSALM CXI

A Psalm of praise, similar to Psalm xxxiii. &

The honourable glorious things,
Atchiev'd by Christ, the King of kings,
Let his redeem'd for ever sound,
With holy rev'rence all around!

1 PRAISE ye the Lord: with my w
I will God's praise declare, [h
Where the assemblies of the just
And congregations are.
2 The whole works of the Lord our God
Are great above all measure,
Sought out they are of ev'ry one
That doth therein take pleasure.

3 His work most honourable is,
Most glorious and pure,
And his untainted righteousness
For ever doth endure.
4 His works most wonderful he hath
Made to be thought upon:
The Lord is gracious, and he is
Full of compassion.

5 He giveth meat unto all those
That truly do him fear;
And evermore his covenant
He in his mind will bear.
6 He did the power of his works
Unto his people show,
When he the heathen's heritage
Upon them did bestow.

7 His handy-works are truth and right;
All his commands are sure:
8 And, done in truth and uprightness,
They evermore endure.

ie curses, uttered therein, to Judas, the betrayer f Jesus. See Acts i. 'Men and brethren,' says 'eter, 'this Scripture must needs have been fulfilled, which the Holy Ghost, by the mouth of David, spake before concerning Judas, which was guide to them that took Jesus—For it is written in the book of Psalms,' (Psal. lxix. 25.), Let his habitation be desolate, and let no man dwell therein; and' (Psal. cix. 8.) 'his office let another take.' —Such being the Holy Ghost's interpretation of this 'salm, let men beware of usurping the words of esus, and wresting them to the most diabolical of urposes, namely, the breathing out the private ialice and revenge of their own wicked hearts; as nce a certain *mutineer*, condemned to be shot, hought proper to venture into eternity, singing his Psalm, and applying all the imprecations thereı to his GENERAL.—It ought, however, to be oberved, that from ver. 6. Judas seems to be conidered as a father, according to the Hebrew idiom; hat is, an example, or sign, to all the following unelieving Jews, and others of the same spirit, who re said to be his children.

Let Judas stand upon record,
A beacon here to all
Who, Judas-like, betray their Lord:
Like Judas, too, they fall.

1 O THOU the God of all my praise,
Do thou not hold thy peace;
2 For mouths of wicked men to speak
Against me do not cease:
The mouths of vile deceitful men
Against me open'd be;
And with a false and lying tongue
They have accused me.

3 They did beset me round about
With words of hateful spight;
And though to them no cause I gave,
Against me they did fight.

4 They for my love became my foes,
  But I me set to pray.
5 Evil for good, hatred for love,
  To me they did repay.

6 Set thou the wicked over him;
  And upon his right hand
  Give thou his greatest enemy,
  Ev'n Satan, leave to stand.
7 And when by thee he shall be judg'd,
  Let him condemned be;
  And let his pray'r be turn'd to sin,
  When he shall call on thee.

8 Few be his days, and in his room
  His charge another take.
9 His children let be fatherless,
  His wife a widow make.
10 His children let be vagabonds,
  And beg continually;
  And from their places desolate
  Seek bread for their supply.

11 Let covetous extortioners
  Catch all he hath away;
  Of all for which he labour'd hath
  Let strangers make a prey.
12 Let there be none to pity him,
  Let there be none at all
  That on his children fatherless
  Will let his mercy fall.

13 Let his posterity from earth
  Cut off for ever be,
  And in the foll'wing age their name
  Be blotted out by thee.
14 Let God his father's wickedness
  Still to remembrance call;
  And never let his mother's sin
  Be blotted out at all.

5 But let them all before the Lord
Appear continually,
That he may wholly from the earth
Cut off their memory.
6 Because he mercy minded not,
But persecuted still
The poor and needy, that he might
The broken-hearted kill.

7 As he in cursing pleasure took,
So let it to him fall;
As he delighted not to bless,
So bless him not at all.
8 As cursing he like clothes put on,
Into his bowels so,
Like water, and into his bones,
Like oil, down let it go.

9 Like to the garment let it be
Which doth himself array,
And for a girdle, wherewith he
Is girt about alway.
10 From God let this be their reward
That en'mies are to me,
And their reward that speak against
My soul maliciously.

11 But do thou, for thine own name's sake,
O God the Lord, for me:
Sith good and sweet thy mercy is,
From trouble set me free.
12 For I am poor and indigent,
Afflicted sore am I,
My heart within me also is
Wounded exceedingly.

13 I pass like a declining shade,
Am like the locust tost:
14 My knees through fasting weaken'd are,
My flesh hath fatness lost.

7 He from the dust doth raise the poor,
That very low doth lie;
And from the dunghill lifts the man
Oppress'd with poverty.

8 That he may highly him advance,
And with the princes set;
With those that of his people are
The chief, ev'n princes great.

9 The barren woman house to keep
He maketh, and to be
Of sons a mother full of joy.
Praise to the Lord give ye.

PSALM CXIV.

The redemption of Israel from the land of Egypt and from the house of bondage, here described, was a pledge and token of the eternal redemption of all the Israel of God from the bondage of sin, death, and hell; perfectly to be fulfilled, when all the ransomed of the Lord, in one body, shall come to Sion with songs, and everlasting joy upon their heads.

As mountains, seas, and rocks, gave way,
When Jesus led his chosen race;
So sin, and death, and hell, to-day,
Fly from the brightness of his face.

1 WHEN Isr'el out of Egypt went,
And did his dwelling change,
When Jacob's house went out from those
That were of language strange,

2 He Judah did his sanctuary,
His kingdom Isr'el make:

3 The sea it saw, and quickly fled,
Jordan was driven back.

4 Like rams the mountains, and like lambs
The hills skipp'd to and fro.

O sea, why fledd'st thou? Jordan, back
  Why wast thou driven so?
Ye mountains great, wherefore was it
  That ye did skip like rams?
And wherefore was it, little hills,
  That ye did leap like lambs?

O at the presence of the Lord,
  Earth, tremble thou for fear,
While as the presence of the God
  Of Jacob doth appear:
Who from the hard and stony rock
  Did standing water bring;
And by his pow'r did turn the flint
  Into a water-spring.

PSALM CXV.

'ARALLEL to the song of the angels, 'Glory to od in the highest, and on earth peace, good will wards men,' Luke ii. 14. and to the apostolic fession, 'We are the circumcision, which wor- ip God in the spirit,' (explained by the next ds,) 'and rejoice in Christ Jesus,' (who is the d the Spirit, the Way, the Truth, and the Life. only Way to the Father,) and have 'no confi- ence in the flesh;' Phil. iii. 3.

To God alone the glory be,
  From whom all grace and glory spring!—
From ev'ry idol, now, set free,
  Ye saints, to God your Saviour sing!

NOT unto us, Lord, not to us,
  But do thou glory take
Unto thy name, ev'n for thy truth,
  And for thy mercy's sake.
O wherefore should the heathen say,
  Where is their God now gone?

7 Our soul's escaped, as a bird
Out of the fowler's snare;
The snare asunder broken is,
And we escaped are.

8 Our sure and all-sufficient help
Is in JEHOVAH's name;
His name who did the heav'n create,
And who the earth did frame.

Another of the same.

1 NOW Israel
May say, and that truly,
If that the Lord
Had not our cause maintain'd;
2 If that the Lord
Had not our right sustain'd,
When cruel men
Against us furiously
Rose up in wrath,
To make of us their prey;

3 Then certainly
They had devour'd us all,
And swallow'd quick,
For ought that we could deem;
Such was their rage,
As we might well esteem.
4 And as fierce floods
Before them all things drown,
So had they brought
Our soul to death quite down.

5 The raging streams,
With their proud swelling waves,
Had then our soul
O'erwhelmed in the deep.
6 But bless'd be God,
Who doth us safely keep,

2 Behold, as servants' eyes do look
Their master's hand to see,
As handmaid's eyes her mistress' hand;
So do our eyes attend
Upon the Lord our God, until
To us he mercy send.

3 O Lord, be gracious to us,
Unto us gracious be;
Because replenish'd with contempt
Exceedingly are we.
4 Our soul is fill'd with scorn of those
That at their ease abide,
And with the insolent contempt
Of those that swell in pride.

PSALM CXXIV.

THE church delivered, and triumphing with her Lord.

Th' almighty Lord, upon our side,
(Avaunt ye, all malicious foes!)
Roll'd back again the swelling tide,
When death and hell against us rose.

1 HAD not the Lord been on our side,
May Israel now say;
2 Had not the Lord been on our side,
When men rose us to slay;
3 They had us swallow'd quick, when as
Their wrath 'gainst us did flame:
4 Waters had cover'd us, our soul
Had sunk beneath the stream.

5 Then had the waters, swelling high,
Over our soul made way.
6 Bless'd be the Lord, who to their teeth
Us gave not for a prey.

4 Do thou to all those that be good
Thy goodness, Lord, impart;
And do thou good to those that are
Upright within their heart.

5 But as for such as turn aside
After their crooked way,
God shall lead forth with wicked men:
On Isr'el peace shall stay.

PSALM CXXVI.

THE eternal redemption of the church of God with her Redeemer on her Head, leading captivity captive, described and praised in heavenly strain of gratitude and joy.

Let earth arise, and meet the skies!
The Lord he comes again
From yonder skies, and says, Arise,
Ye dead, with me to reign.

1 WHEN Sion's bondage God turn'd back
As men that dream'd were we.
2 Then fill'd with laughter was our mouth,
Our tongue with melody:
They 'mong the heathen said, The Lord
Great things for them hath wrought.
3 The Lord hath done great things for us,
Whence joy to us is brought.

4 As streams of water in the south,
Our bondage, Lord, recall.
5 Who sow in tears, a reaping time
Of joy enjoy they shall.
6 That man who, bearing precious seed,
In going forth doth mourn,
He doubtless, bringing back his sheaves,
Rejoicing shall return.

XXVII.

one Spirit with the Lord,
within thee burn and glow
and shame, for the gross pro-
nhallowed application, of this
divinely delicate Psalms, to the
of *a breeding wife, with a parcel*
er in a man's house!—How gross-
sulted the Spouse of Christ! The
band, vindicate his glory!

st's children are his heritage.
Whom he himself creates:
nd for her sons, in ev'ry age,
The church his season waits.

EXCEPT the Lord do build the house,
The builders lose their pain:
Except the Lord the city keep,
The watchmen watch in vain.
'Tis vain for you to rise betimes,
Or late from rest to keep,
To feed on sorrow's bread; so gives
He his beloved sleep.

Lo, children are God's heritage,
The womb's fruit his reward.
The sons of youth as arrows are,
For strong men's hands prepar'd,
O happy is the man that hath
His quiver fill'd with those;
They unashamed in the gate
Shall speak unto their foes

PSALM CXXVIII.

See the last Psalm, general preface, and margin.*

The glory of our Father's house,
With which the world shall ring,
The Lord Redeemer, and his Spouse,
The Spirit bids us sing.

1 BLESS'D is each one that fears the Lord,
And walketh in his ways;
2 For of thy labour thou shalt eat,
And happy be always.
3 Thy wife shall as a fruitful vine
By thy house sides be found:
Thy children like to olive plants
About thy table round.

4 Behold, the man that fears the Lord,
Thus blessed shall he be.
5 The Lord shall out of Sion give
His blessing unto thee:
Thou shalt Jerus'lem's good behold
Whilst thou on earth dost dwell.
6 Thou shalt thy children's children see,
And peace on Israel.

PSALM CXXIX.

'CHRIST also suffered for us, leaving us an example that we should follow his steps.' 1 Pet. ii. 20, 21.

The Lord for us a pattern left,
The Shepherd for his flock:
Of ev'ry human prop bereft,
He lean'd on God his Rock.

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* Prose Psalms of the Bible.

1 OFT did they vex me from my youth,
May Isr'el now declare;
2 Oft did they vex me from my youth,
Yet not victorious were.
3 The plowers plow'd upon my back;
They long their furrows drew.
4 The righteous Lord did cut the cords
Of the ungodly crew.

5 Let Sion's haters all be turn'd
Back with confusion.
6 As grass on houses' tops be they,
Which fades ere it be grown:
7 Whereof enough to fill his hand
The mower cannot find:
Nor can the man his bosom fill,
Whose work is sheaves to bind.

8 Neither say they who do go by,
God's blessing on you rest:
We in the name of God the Lord
Do wish you to be blest.

PSALM CXXX.

NEVER Psalm has been more grossly and groundlessly abused than this: It is the famous *De profundis* of the Papists; it has also been laid by the notable and, in many respects, great Dr Owen, as the grand foundation-work of his deep mysterious *something* concerning faith and repentance, which he supposed to lie somewhere hereabouts, which yet he could never perfectly define, nor clearly discover where it was really to be found: it has been offered by the modern Pharisees as a remarkable and eminent *ground for minting at* what they call believing, &c.—*But if Christians* are allowed to be complete in *Christ, without the* complement of monastic dreams,

old wives tales, and the additional work of hypocritical fancies, which make void the word of God, the Psalm of itself is as plain as the sufferings of CHRIST, and the following glory.

From deeps profound, lo, Jesus cries
(Where we deserv'd to lie);
That he might raise us to the skies,
To sing with God on high.

1 LORD, from the depths to thee I cry'd.
My voice, Lord, do thou hear;
2 Unto my supplication's voice
Give an attentive ear.
3 Lord who shall stand, if thou, O Lord,
Should'st mark iniquity?
4 But yet with thee forgiveness is,
That fear'd thou mayest be.

5 I wait for God, my soul doth wait,
My hope is in his word.
6 More than they that for morning watch,
My soul waits for the Lord;
I say, more than they that do watch
The morning light to see.
7 Let Israel hope in the Lord,
For with him mercies be.

And plenteous redemption
Is ever found with him.
[8 And from all his iniquities
He Israel shall redeem.

PSALM CXXXI.

FROM henceforth, and for evermore, let the dreaming annotators, with their fairy tales, about David, with his speeches and patterns, in this Psalm, be stared out of countenance by the following, [illegible]

Testament text; viz. 'Let this mind be in you which was also in Christ Jesus; who, being in the form of God, thought it not robbery to be equal with God: but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: and, being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a name which is above every name; that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth, and that every tongue should confess, that Jesus Christ is Lord, to the glory of God the Father.' Phil. ii. 5, &c.

The lowliness of Jesus see
In colours deep display'd:
All meek and lowly, as was he,
In dust let us be laid.

1 MY heart not haughty is, O Lord,
Mine eyes not lofty be;
Nor do I deal in matters great,
Or things too high for me.
2 I surely have myself behav'd
With quiet sp'rit and mild.
As child of mother wean'd: my soul
Is like a weaned child.

3 Upon the Lord let all the hope
Of Israel rely,
Ev'n from the time that present is
Unto eternity.

PSALM CXXXII.

MESSIAH reigning on his father David's throne, expressly called the throne of Jehovah, 1 Chron. xxix. 1. and 2 Chron. ix. 8. See Psal. ii.

Peace, peace on earth, good will to men!
Hosanna to our King!
Christ is our peace, th' eternal reign
Of grace and mercy sing!

1 DAVID, and his afflictions all,
Lord, do thou think upon;
2 How unto God he sware and vow'd,
To Jacob's mighty One.
3 I will not come within my house,
Nor rest in bed at all;
4 Nor shall mine eyes take any sleep,
Nor eyelids slumber shall;

5 Till for the Lord a place I find,
Where he may make abode;
A place of habitation
For Jacob's mighty God.
6 Lo, at the place of Ephratah,
Of it we understood;
And we did find it in the fields,
And city of the wood.

7 We'll go into his tabernacles,
And at his footstool bow.
8 Arise, O Lord, into thy rest,
Th' ark of thy strength, and thou.
9 O let thy priests be clothed, Lord,
With truth and righteousness;
And let all those that are thy saints
Shout loud for joyfulness.

10 For thine own servant David's sake,
Do not deny thy grace;
Nor of thine own anointed one
Turn thou away the face.
11 The Lord in truth to David sware,
He will not turn from it,
I of thy body's fruit will make
Upon thy throne to sit.

My cov'nant if thy sons will keep,
And laws to them made known,
Their children then shall also sit
For ever on thy throne.
For God of Sion hath made choice;
There he desires to dwell.
This is my rest, here still I'll stay;
For I do like it well.

Her food I'll greatly bless; her poor
With bread will satisfy.
Her priests I'll clothe with health; her saints
Shall shout forth joyfully.
And there will I make David's horn
To bud forth pleasantly:
For him that mine anointed is
A lamp ordain'd have I.

As with a garment I will clothe
With shame his en'mies all:
But yet the crown that he doth wear
Upon him flourish shall.

PSALM CXXXIII.

BROTHERLY love.—'A new commandment I give unto you, that ye love one another; as I have loved you, that ye also love one another.' John xiii. 34.

The NEW *command of Christ our King!—*
With one divine accord,
Let all the Brethren sweetly sing,
One spirit with the Lord!

BEHOLD, how good a thing it is,
And how becoming well,
Together such as brethren are
In unity to dwell!

2 Like precious ointment on the head,
That down the beard did flow,
Ev'n Aaron's beard, and to the skirts
Did of his garments go.

3 As Hermon's dew, the dew that doth
On Sion' hills descend:
For there the blessing God commands,
Life that shall never end.

PSALM CXXXIV.

'Sing praise, sing praise, sing praise; sing praise
'unto our King!' Psal. xlvii.

Redeemed by the Lord of Hosts,
The Lord in whom our spirit boasts,
This song of praise for evermore,
Let his redeem'd sing o'er and o'er!

1 BEHOLD, bless ye the Lord, all ye
That his attendants are,
Ev'n you that in God's temple be,
And praise him nightly there.
2 Your hands within God's holy place
Lift up, and praise his name.
3 From Sion' hill the Lord thee bless,
That heav'n and earth did frame.

PSALM CXXXV.

'To shew forth the praises of him who hath
'called you out of darkness into his mervellous
'light.' 1 Pet. ii. 9.

This song to God, their Lord and King,
Let God's peculiar people sing;

And, while his glory they confess,
With knowledge let them praise express!

1 PRAISE ye the Lord, the Lord's name
His servants, praise ye God. [praise;
2 Who stand in God's house, in the courts
Of our God make abode.
3 Praise ye the Lord, for he is good;
Unto him prises sing:
Sing praises to his name, because
It is a pleasant thing.

4 For Jacob to himself the Lord
Did choose of his good pleasure,
And he hath chosen Israel
For his peculiar treasure.
5 Because I know assuredly
The Lord is very great,
And that our Lord above all gods
In glory hath his seat.

6 What things soever pleas'd the Lord,
That in the heav'n did he,
And in the earth, the seas, and all
The places deep that be.
7 He from the ends of earth doth make
The vapours to ascend;
With rain he lightnings makes, and wind
Doth from his treasures send.

8 Egypt's first-born, from man to beast
9 Who smote. Strange tokens he
On Pharaoh and his servants sent,
Egypt, in midst of thee.
10 He smote great nations, slew great kings;
11 Sihon of Heshbon king,
And Og of Bashan, and to nought
Did Canaan's kingdoms bring:

12 And *for a wealthy* heritage
Their pleasant land he gave,

An heritage which Israel,
His chosen folk, should have
13 Thy name, O Lord, shall still endure,
And thy memorial
With honour shall continu'd be
To generations all.

14 For why, the righteous God will judge
His people righteously;
Concerning those that do him serve,
Himself repent will he.
15 The idols of the nations
Of silver are and gold,
And by the hands of men is made
Their fashion and mould.

16 Mouths have they, but they do not speak;
Eyes, but they do not see;
17 Ears have they, but hear not; and in
Their mouths no breathing be.
18 Their makers are like them; so are
All that on them rely.
19 O Isr'el's house, bless God; bless God,
O Aaron's family.

20 O bless the Lord, of Levi's house
Ye who his servants are;
And bless the holy name of God,
All ye the Lord that fear.
21 And blessed be the Lord our God
From Sion's holy hill,
Who dwelleth at Jerusalem.
The Lord O praise ye still.

PSALM CXXXVI.

COMMEMORATIVE, descriptive, and expressive the name, character, and ways of the Messiah,

ON OF GOD, the brightness of his Father's glory, nd the express image of his person; and, in him, f the Father, and of the Holy Ghost; for these 'HREE are ONE. See Psal. ii. Heb. i. &c.

The Father, Son, and Holy Ghost,
The God alone of Isra'l's host,
Whose mercy lasts for evermore,
Let Isra'l evermore adore!

1 GIVE thanks to God, for good is he:
For mercy hath he ever.
2 Thanks to the God of gods give ye:
For his grace faileth never.
3 Thanks give the Lord of lords unto:
For mercy hath he ever.
4 Who only wonders great can do:
For his grace faileth never.

5 Who by his wisdom made heav'ns high:
For mercy hath he ever.
6 Who stretch'd the earth above the sea:
For his grace faileth never.
7 To him that made the great lights shine:
For mercy hath he ever.
8 The sun to rule till day decline:
For his grace faileth never.

9 The moon and stars to rule by night:
For mercy hath he ever.
10 Who Egypt's first-born kill'd outright:
For his grace faileth never.
11 And Isr'el brought from Egypt land:
For mercy hath he ever.
12 With stretch'd-out arm, and with strong hand
For his grace faileth never.

13 By whom the Red sea parted was:
For mercy hath he ever.
14 And *through its midst* made Israel pass:
For his grace faileth never.

15 But Phar'oh and his host did drown:
For mercy hath he ever.
16 Who through the desert led his own:
For his grace faileth never.

17 To him great kings who overthrew:
For he hath mercy ever.
18 Yea, famous kings in battle slew:
For his grace faileth never.
19 Ev'n Sihon king of Amorites:
For he hath mercy ever.
20 And Og the king of Bashanites:
For his grace faileth never.

21 Their land in heritage to have:
(For mercy hath he ever,)
22 His servant Isr'el right he gave:
For his grace faileth never.
23 In our low state who on us thought:
For he hath mercy ever.
24 And from our foes our freedom wrought:
For his grace faileth never.

25 Who doth all flesh with food relieve:
For he hath mercy ever.
26 Thanks to the God of heaven give:
For his grace faileth never.

Another of the same.

1 PRAISE God, for he is kind:
His mercy lasts for aye.
2 Give thanks with heart and mind
To God of gods alway:
For certainly
His mercies dure
Most firm and sure
Eternally.

3 The Lord of lords praise ye,
Whose mercies still endure.

4 Great wonders only he
Doth work by his great pow'r:
For certainly, &c.

5 Which God omnipotent,
By might and wisdom high,
The heav'n and firmament
Did frame, as we may see:
For certainly, &c.

6 To him who did outstretch
This earth so great and wide,
Above the waters' reach
Making it to abide:
For certainly, &c.

7 Great lights he made to be;
For his grace lasteth aye:
8 Such as the sun we see,
To rule the lightsome day:
For certainly, &c.

9 Also the moon so clear,
Which shineth in our sight,
The stars that do appear,
To guide the darksome night:
For certainly, &c.

10 To him that Egypt smote,
Who did his message scorn;
And in his anger hot
Did kill all their first-born:
For certainly, &c.

11 Thence Isr'el out he brought;
For his grace lasteth ever.
12 With a strong hand he wrought,
And stretch'd-out arm deliver:
For certainly, &c.

13 The sea he cut in two;
For his grace lasteth still.

14 And through its midst to go
Made his own Israel:
For certainly, &c.

15 But overwhelm'd and lost
Was proud king Pharaoh,
With all his mighty host,
And chariots there also:
For certainly, &c.

16 To him who pow'rfully
His chosen people led,
Ev'n through the desert dry,
And in that place them fed:
For certainly, &c.

17 To him great kings who smote;
For his grace hath no bound.
18 Who slew, and spared not
Kings famous and renown'd:
For certainly, &c.

19 Sihon the Am'rites king;
For his grace lasteth ever:
20 Og also, who did reign
The land of Bashan over:
For certainly, &c.

21 Their land by lot he gave;
For his grace faileth never,
22 That Isr'el might it have
In heritage for ever:
For certainly, &c.

23 Who hath remembered
Us in our low estate;
24 And us delivered
From foes which did us hate:
For certainly, &c.

5 Who to all flesh gives food;
For his grace faileth never.
6 Give thanks to God most good,
The God of heav'n, for ever:
For certainly, &c.

PSALM CXXXVII.

ALL these things happened unto them for en-
mples (or types) to us: and they are written for
ır admonition, upon whom the ends of the world
e come.' 1 Cor. x. 11. See Psal. xliv. *&c.*

'By Babel's streams they sat, and wept;
But still their heart Jerus'lem kept:
And so till time shall be no more,
On earth the sons of God complore!

BY Babel's streams we sat, and wept
When Sion we thought on.
In midst thereof we hang'd our harps
The willow-trees upon.
For there a song required they,
Who did us captive bring:
Our spoilers call'd for mirth, and said,
A song of Sion sing.

O how the Lord's song shall we sing
Within a foreign land?
If thee, Jerus'lem, I forget,
Skill part from my right hand.
My tongue to my mouth's roof let cleave,
If I do thee forget,
Jerusalem, and thee above
My chief joy do not set.

Remember Edom's children, Lord,
Who in Jerus'lem's day,

Ev'n unto its foundation,
Raze, raze it quite, did say.
8 O daughter, thou of Babylon,
Near to destruction;
Bless'd shall he be that thee rewards,
As thou to us hast done.

9 Yea, happy surely shall he be
Thy tender little ones
Who shall lay hold upon, and them
Shall dash against the stones.

PSALM CXXXVIII.

FULL of Christ, and consolation to the Christian. See margin. *

Our Shepherd sang along his way,
Approaching to his Father's home;
That we might now take up the lay,
Till our eternal glory come.

1 THEE will I praise with all my heart,
I will sing praise to thee
2 Before the gods: And worship will
Toward thy sanctuary.
I'll praise thy name, ev'n for thy truth,
And kindness of thy love;
For thou thy word hast magnify'd
All thy great name above.

3 Thou didst me answer in the day
When I to thee did cry;
And thou my fainting soul with strength
Didst strengthen inwardly.

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* Prose Psalms of the Bible.

All kings upon the earth that are
  Shall give thee praise, O Lord;
When as they from thy mouth shall hear
  Thy true and faithful word.

Yea, in the righteous ways of God
  With gladness they shall sing:
For great's the glory of the Lord,
  Who doth for ever reign.
Though God be high, yet he respects
  All those that lowly be;
Whereas the proud and lofty ones
  Afar off knoweth he.

Though I in midst of trouble walk,
  I life from thee shall have:
'Gainst my foes' wrath thou'lt stretch thine [hand;
  Thy right hand shall me save.
Surely that which concerneth me
  The Lord will perfect make:
Lord, still thy mercy lasts; do not
  Thine own hands' works forsake.

PSALM CXXXIX.

If the blind lead the blind, both shall fall into e ditch.'—But to the reader, who beholds the y of God as it shines in the person of Jesus, and ns so brightly forth from the whole face of this nely glorious Psalm, it would be holding out a r to the sun, to attempt a formal illustration eof.—Only, to stop the mouths of gainsayers, he man of God, who will be taught, reproved, ected, and instructed in righteousness, by the ptures alone, consult the parallels, and read them he light of the New Testament.

A song of God's beloved Son,
Triumphing in his Father's ways—

To him ascribe the vict'ry must
Let ev'ry breath be joy and praise!

1 O LORD, thou hast me search'd and know
2 Thou know'st my sitting down,
And rising up; yea, all my thoughts
Afar to thee are known.
3 My footsteps, and my lying down,
Thou compassest always;
Thou also most entirely art
Acquaint with all my ways.

4 For in my tongue, before I speak,
Not any word can be,
But altogether, lo, O Lord,
It is well known to thee.
5 Behind, before, thou hast beset,
And laid on me thine hand.
6 Such knowledge is too strange for me,
Too high to understand.

7 From thy Sp'rit whither shall I go?
Or from thy presence fly?
8 Ascend I heav'n, lo, thou art there;
There, if in hell I lie.
9 Take I the morning wings, and dwell
In utmost parts of sea;
10 Ev'n there, Lord, shall thy hand me lead,
Thy right hand hold shall me.

11 If I do say that darkness shall
Me cover from thy sight,
Then surely shall the very night
About me be as light.
12 Yea, darkness hideth not from thee,
But night doth shine as day:
To thee the darkness and the light
Are both alike alway.

13 For thou possessed hast my reins,
And thou hast cover'd me,

When I within my mother's womb
Inclosed was by thee.
14 Thee will I praise; for fearfully
And strangely made I am;
Thy works are marv'llous, and right well
My soul doth know the same.

15 My substance was not hid from thee,
When as in secret I
Was made; and in earth's lowest parts
Was wrought most curiously.
16 Thine eyes my substance did behold,
Yet being unperfect;
And in the volume of thy book
My members all were writ;

Which after in continuance
Were fashion'd ev'ry one,
When as they yet all shapeless were,
And of them there was none.
17 How precious also are thy thoughts,
O gracious God, to me!
And in their sum how passing great
And numberless they be!

18 If I should count them, than the sand
They more in number be:
What time soever I awake,
I ever am with thee.
19 Thou, Lord wilt sure the wicked slay;
Hence from me bloody men.
20 Thy foes against thee loudly speak,
And take thy name in vain.

21 Do not I hate all those, O Lord,
That hatred bear to thee?
With those that up against thee rise
Can I but grieved be?
22 *With perfect hatred* them I hate,
My foes I them do hold.

23 Search me, O God, and know my heart:
Try me, my thoughts unfold:

24 And see if any wicked way
There be at all in me;
And in thine everlasting way
To me a leader be.

PSALM CXL.

ANTICHRIST, 'that wicked, (the man of sin), [illegible] vealed, whom the Lord shall consume with [illegible] Spirit of his mouth, and shall destroy with t[illegible] brightness of his coming.' 2 Thess. ii. 8, &c. [illegible] Psalm vii. &c.

Lo! Antichrist, with all his ways,
By Christ the Lord destroy'd shall be:
To Christ alone be all the praise!
He comes to save and set us free.

1 LORD, from the ill and froward man
Give me deliverance,
And do thou safe preserve me from
The man of violence.

2 Who in their heart mischievous things
Are meditating ever;
And they for war assembled are
Continually together.

3 Much like unto a serpent's tongue
Their tongues they sharp do make;
And underneath their lips their lies
The poison of a snake.

4 Lord, keep me from the wicked's hands,
From violent men me save;
Who utterly to overthrow
My goings purpos'd have.

The proud for me a snare have hid
  And cords; yea, they a net
Have by the way-side for me spread;
  They grins for me have set.
I said unto the Lord, Thou art
  My God: unto the cry
Of all my supplications,
  Lord, do thine ear apply.

O God the Lord, who art the strength
  Of my salvation:
A covering in the day of war
  My head thou hast put on.
Unto the wicked man, O Lord,
  His wishes do not grant;
Nor further thou his ill device,
  Lest they themselves should vaunt.

As for the head and chief of those
  About that compass me,
Ev'n by the mischief of their lips
  Let thou them cover'd be.
Let burning coals upon them fall,
  Them throw in fiery flame,
And in deep pits, that they no more
  May rise out of the same.

Let not an evil speaker be
  On earth established:
Mischief shall hunt the vi'lent man,
  Till he be ruined.
I know God will the afflicted's cause
  Maintain, and poor men's right.
Surely the just shall praise thy name;
  Th' upright dwell in thy sight.

PSALM CXLI.

THIS Psalm may be considered as [illegible] the last, with this difference only, [illegible] former the High-Priest as [illegible] tercedes against his [illegible] more immediately [illegible] interposing himself, with his own blood, in the [illegible] between them and all danger. Reader, [illegible] at stake! Consider the Apostle's [illegible] the Christian profession, [illegible] life, or thy death!

The Angel of the covenant,
Who brings the mercy that we want,
Stands up for all his chosen seed,
And smites the serpent on the head.

1 O LORD, I unto thee do cry,
Do thou make haste to me,
And give an ear unto my voice,
When I cry unto thee.

2 As incense let my prayer be
Directed in thine eyes;
And the uplifting of my hands
As th' ev'ning sacrifice.

3 Set, Lord, a watch before my mouth,
Keep of my lips the door.

4 My heart incline thou not unto
The ills I should abhor.
To practise wicked works with men
That work iniquity;
And with their delicates my taste
Let me not satisfy.

5 Let him that righteous is me smite,
It shall a kindness be;
Let him reprove, I shall it count
A precious oil to me:

Such smiting shall not break my head;
For yet the time shall fall,
When I in their calamities
To God pray for them shall.

6 When as their judges down shall be
In stony places cast,
Then shall they hear my words; for they
Shall sweet be to their taste.
7 About the grave's devouring mouth
Our bones are scatter'd round,
As wood which men do cut and cleave
Lie scatter'd on the ground.

8 But unto thee, O God the Lord,
Mine eyes uplifted be:
My soul do not leave destitute;
My trust is set on thee.
9 Lord, keep me safely from the snares
Which they for me prepare;
And from the subtile grins of them
That wicked workers are.

10 Let workers of iniquity
Into their own nets fall,
Whilst I do, by thine help, escape
The danger of them all.

PSALM CXLII.

'THE sufferings of Christ, and the following glory,'—1 Pet. i. 11, *&c.* Whatever ascertains the meaning of Psalms xvi. xxxi. xxxiv. xlvi. lxiii. lxix. *&c.* the same precisely ascertains the meaning of this and the following one, which are first and second *parts to one another.*

A pray'r of God's beloved Son,
Low down into the dungeon gone,
When all the floods of death and hell
Around his soul began to swell.

1 I WITH my voice cry'd to the Lord,
With it made my request:
2 Pour'd out to him my plaint, to him
My trouble I exprest.
3 When in me was o'erwhelm'd my sp'rit,
Then well thou knew'st my way;
Where I did walk a snare for me
They privily did lay.

4 I look'd on my right hand, and view'd,
But none to know me were;
All refuge failed me, no man
Did for my soul take care.
5 I cry'd to thee; I said, Thou art
My refuge, Lord, alone;
And in the land of those that live
Thou art my portion.

6 Because I am brought very low,
Attend unto my cry:
Me from my persecutors save,
Who stronger are than I.
7 From prison bring my soul, that I
Thy name may glorify:
The just shall compass me, when thou
With me deal'st bounteously.

PSALM CXLIII.

THE continued grief, mourning, intercession, and prayers of the Lord Jesus, the Servant of the Father, persevering to the death, till death is swallowed up of life.—See the last, with Psal. lxiii. lxxvii. &c.

A song of grief and mournful woe,
When God's beloved Son did go
Through floods of death, through floods of hell,
To save his church he lov'd so well.

1 LORD, hear my pray'r, attend my suits;
And in thy faithfulness
Give thou an answer unto me,
And in thy righteousness.
2 Thy servant also bring thou not
In judgment to be try'd:
Because no living man can be
In thy sight justify'd.

3 For th' en'my hath pursu'd my soul,
My life to ground doth tread:
In darkness he hath made me dwell,
As who have long been dead.
4 My sp'rit is therefore overwhelm'd
In me perplexedly;
Within me is my very heart
Amazed wondrously.

5 I call to mind the days of old,
To meditate I use
On all thy works; upon the deeds
I of thy hands do muse.
6 My hands to thee I stretch; my soul
Thirsts, as dry land, for thee.
7 Haste, Lord, to hear, my spirit fails:
Hide not thy face from me;

Lest like to them I do become
That go down to the dust.
8 At morn let me thy kindness hear;
For in thee do I trust.
Teach me the way that I should walk:
I lift my soul to thee.
9 Lord, free me from my foes; I flee
To thee to cover me.

10 Because thou art my God, to do
Thy will do me instruct:
Thy Sp'rit is good, me to the land
Of uprightness conduct.

11 Revive and quicken me, O Lord,
Ev'n for thine own name's sake;
And do thou, for thy righteousness,
My soul from trouble take.

12 And of thy mercy slay my foes;
Let all destroyed be
That do afflict my soul: for I
A servant am to thee.

Another of the same.

1 OH, hear my prayer, Lord,
And unto my desire
To bow thine ear accord,
I humbly thee require;
And, in thy faithfulness,
Unto me answer make,
And, in thy righteousness,
Upon me pity take.

2 In judgment enter not
With me thy servant poor;
For why, this well I wot,
No sinner can endure
The sight of thee, O God:
If thou his deeds shalt try,
He dare make none abode
Himself to justify.

3 Behold, the cruel foe
Me persecutes with spite,
My soul to overthrow:
Yea, he my life down quite
Unto the ground hath smote,
And made me dwell full low

In darkness, as forgot,
Or men dead long ago.

4 Therefore my sp'rit much vex'd,
O'erwhelm'd is me within;
My heart right sore perplex'd
And desolate hath been.

5 Yet I do call to mind
What ancient days record,
Thy works of ev'ry kind
I think upon, O Lord.

6 Lo, I do stretch my hands
To thee, my help alone;
For thou well understands
All my complaint and moan:
My thirsting soul desires,
And longeth after thee,
As thirsty ground requires
With rain refresh'd to be.

7 Lord, let my pray'r prevail,
To answer it make speed;
For, lo, my sp'rit doth fail:
Hide not thy face in need;
Lest I be like to those
That do in darkness sit,
Or him that downward goes
Into the dreadful pit.

8 Because I trust in thee,
O Lord, cause me to hear
Thy loving-kindness free,
When morning doth appear:
Cause me to know the way
Wherein my path should be;
For why, my soul on high
I do lift up to thee.

9 From my fierce enemy
In safety do me guide,

Because I flee to thee,
Lord, that thou may'st me hide.
10 My God alone art thou,
Teach me thy righteousness:
Thy Sp'rit's good, lead me to
The land of uprightness.

11 O Lord, for thy name's sake,
Be pleas'd to quicken me;
And, for thy truth, forth take
My soul from misery.
12 And of thy grace destroy
My foes, and put to shame
All who my soul annoy;
For I thy servant am.

PSALM CXLIV.

THE prayers and sufferings of the Lord Jesus Christ crowned with victory, praise, benediction, and triumph, evermore. Similar to Psalms viii. xviii. &c.

Let all the children loudly sing,
And chant to God their choicest lays,
Who triumph with the Lord their King,
Who won for them eternal bays!

1 O BLESSED ever be the Lord,
Who is my strength and might,
Who doth instruct my hands to war,
My fingers teach to fight.
2 My goodness, fortress, my high tow'r,
Deliverer, and shield,
In whom I trust: who under me
My people makes to yield.

3 Lord, what is man, that thou of him
Dost so much knowledge take?

Or son of man, that thou of him
So great account dost make?
4 Man is like vanity; his days,
As shadows, pass away.
5 Lord, bow thy heav'ns, come down, touch thou
The hills, and smoke shall they.

6 Cast forth thy lightning, scatter them;
Thine arrows shoot, them rout.
7 Thine hand send from above, me save;
From great depths draw me out;
And from the hand of children strange.
8 Whose mouth speaks vanity;
And their right hand is a right hand
That works deceitfully.

9 A new song I to thee will sing,
Lord, on a psaltery;
I on a ten-string'd instrument
Will praises sing to thee.
0 Ev'n he it is that unto kings
Salvation doth send;
Who his own servant David doth
From hurtful sword defend.

1 O free me from strange children's hand,
Whose mouth speaks vanity;
And their right hand a right hand is
That works deceitfully.
2 That as the plants, our sons may be
In youth grown up that are;
Our daughters like to corner-stones,
Carv'd like a palace fair.

3 That to afford all kind of store
Our garners may be fill'd;
That our sheep thousands, in our streets
Ten thousands they may yield;
4 That strong our oxen be for work,
That no in breaking be,

Nor going out; and that our streets
May from complaints be free.

15 Those people blessed are who be
In such a case as this;
Yea, blessed all those people are,
Whose God JEHOVAH is.

PSALM CXLV.

Messiah glorified, sings to God with all his train around. See Psal. civ. cviii. &c.

The triumph of the Son of God,
Who gloriously triumphant rode,
In chariots of salvation grand,
Victorious o'er the hellish band,
Ascribing to his Father's praise
The glory of his Father's ways,
And teaching all his saints along,
To join him in his joyful song.

1 I'LL thee extol, my God, O King;
I'll bless thy name always.
2 Thee will I bless each day, and will
Thy name for ever praise.
3 Great is the Lord, much to be prais'd;
His greatness search exceeds.
4 Race unto race shall praise thy works,
And shew thy mighty deeds.

5 I of thy glorious majesty
The honour will record;
I'll speak of all thy mighty works,
Which wondrous are, O Lord.
6 Men of thine acts the might shall show,
Thine acts that dreadful are;
And I thy glory to advance,
Thy greatness will declare.

7 The mem'ry of thy goodness great
They largely shall express;
With songs of praise they shall extol
Thy perfect righteousness.
8 The Lord is very gracious,
In him compassions flow;
In mercy he is very great,
And is to anger slow.

9 The Lord JEHOVAH unto all
His goodness doth declare,
And over all his other works
His tender mercies are.
0 Thee all thy works shall praise, O Lord,
And thee thy saints shall bless;
1 They shall thy kingdom's glory show,
Thy pow'r by speech express:

2 To make the sons of men to know
His acts done mightily,
And of his kingdom th' excellent
And glorious majesty.
3 Thy kingdom shall for ever stand,
Thy reign through ages all.
4 God raiseth all that are bow'd down,
Upholdeth all that fall.

5 The eyes of all things wait on thee,
The giver of all good;
And thou in time convenient,
Bestow'st on them their food:
6 Thine hand thou open'st lib'rally,
And of thy bounty gives
Enough to satisfy the need
Of ev'ry thing that lives.

7 The Lord is just in all his ways,
Holy in his works all.
8 God's near to all that call on him,
In truth that on him call.

19 He will accomplish the desire
Of those that do him fear:
He also will deliver them,
And he their cry will hear.

20 The Lord preserves all who him love,
That nought can them annoy:
But he all those that wicked are
Will utterly destroy.

21 My mouth the praises of the Lord
To publish ever shall never;
Let all flesh bless his holy name
For ever and for ever.

Another of the same.

1 O LORD, thou art my God and King,
Thee will I magnify and praise:
I will thee bless, and gladly sing
Unto thy holy name always.

2 Each day I rise I will thee bless,
And praise thy name time without end.

3 Much to be prais'd, and great God is;
His greatness none can comprehend.

4 Race shall thy works praise unto race,
The mighty acts show done by thee.

5 I will speak of the glorious grace,
And honour of thy majesty:
Thy wondrous works I will record.

6 By men the might shall be extoll'd
Of all thy dreadful acts, O Lord;
And I thy greatness will unfold.

7 They utter shall abundantly
The mem'ry of thy goodness great:
And shall sing praises cheerfully,
Whilst they thy righteousness relate.

8 The Lord our God is gracious,
Compassionate is he also:

And there, in peace, the ashes mix
Of those who once were foes.

5 All, levell'd by the hand of Death,
Lie sleeping in the tomb;
Till God in judgment calls them forth
To meet their final doom.

V. JOB v. 6—12.

1 THOUGH trouble springs not from the [dust,
Nor sorrow from the ground;
Yet ills on ills, by Heav'n's decree,
In man's estate are found.

2 As sparks in close succession rise,
So man, the child of woe,
Is doom'd to endless cares and toils
Through all his life below.

3 But with my God I leave my cause;
From him I seek relief;
To him in confidence of pray'r,
Unbosom all my grief.

4 Unnumber'd are his wondrous works,
Unsearchable his ways;
'Tis his the mourning soul to cheer,
The bowed down to raise.

VI. JOB viii. 11—22.

1 THE rush may rise where waters flow,
And flags beside the stream;
But soon their verdure fades and dies
Before the scorching beam:

2 So is the sinner's hope cut off;
Or, if it transient rise,

21 Therefore my mouth and lips I'll frame
To speak the praises of the Lord;
To magnify his holy name
For ever let all flesh accord.

PSALM CXLVI.

The Spirit and subject of this, and the four following Psalms, may most concisely be expressed in that one word, wherewith they both begin and end, viz. HALLELUJAH, rendered, 'Praise ye the Lord;' which may be called their illustration or title.—See Psalm xxxiii. &c.

Come, celebrate, with raptures great,
With holiness and joy,
The reign of grace, truth, mercy, peace,
Which we with Christ enjoy!

1 PRAISE God. The Lord praise, O my
2 I'll praise God while I live; [soul.
While I have being, to my God
In songs I'll praises give.
3 Trust not in princes, nor man's son,
In whom there is no stay;
4 His breath departs, to's earth he turns;
That day his thoughts decay.

5 O happy is that man and blest,
Whom Jacob's God doth aid;
Whose hope upon the Lord doth rest,
And on his God is stay'd:
6 Who made the earth and heavens high,
Who made the swelling deep,
And all that is within the same;
Who truth doth ever keep:

7 Who righteous judgment executes
For those oppress'd that be,

Who to the hungry giveth food;
God sets the pris'ners free.
The Lord doth give the blind their sight,
The bowed down doth raise;
The Lord doth dearly love all those
That walk in upright ways.

The stranger's shield, the widow's stay,
The orphan's help, is he:
But yet by him the wicked's way
Turn'd upside down shall be.
The Lord shall reign for evermore:
Thy God, O Sion he
Reigns to all generations.
Praise to the Lord give ye.

PSALM CXLVII.

HALLELUJAH.

With gratitude to God, so good,
Come, let us sound our joy aloud!
For who with us, below the sky,
May for so many blessings vie?

PRAISE ye the Lord; for it is good
Praise to our God to sing:
For it is pleasant, and to praise
It is a comely thing.
God doth build up Jerusalem;
And he it is alone
That the dispers'd of Israel
Doth gather into one.

Those that are broken in their heart,
And grieved in their minds,
He healeth, and their painful wounds
He tenderly up-binds.

4 He counts the number of the stars;
He names them every one.
5 Great is our Lord, and of great pow'r;
His wisdom searcheth our none.

6 The Lord lifts up the meek; and casts
The wicked to the ground.
7 Sing to the Lord, and give him thanks;
On harp his praises sound:
8 Who covereth the heav'n with clouds,
Who for the earth below
Prepareth rain, who maketh grass
Upon the mountains grow.

9 He gives the beast his food, he feeds
The ravens young that cry.
10 His pleasure not in horses' strength,
Nor in man's legs, doth lie.
11 But in all those that do him fear
The Lord doth pleasure take;
In those that to his mercy do
By hope themselves betake.

12 The Lord praise, O Jerusalem;
Sion, thy God confess:
13 For thy gates' bars he maketh strong;
Thy sons in thee doth bless.
14 He in thy borders maketh peace;
With fine wheat filleth thee.
15 He sends forth his command on earth,
His word runs speedily.

16 Hoar-frost, like ashes, scatt'reth he;
Like wool he snow doth give:
17 Like morsels casteth forth his ice;
Who in its cold can live?
18 He sendeth forth his mighty word,
And melteth them again;
His wind he makes to blow, and then
The waters flow amain.

19 The doctrine of his holy word
To Jacob he doth show;
His statutes and his judgments he
Gives Israel to know.
20 To any nation never he
Such favour did afford;
For they his judgments have not known.
O do ye praise the Lord.

PSALM CXLVIII.

HALLELUJAH.

All nature's universal choir,
With all your soul, with all your fire,
Come, join us in one grand concert!—
We sing to God with joyful heart.

1 PRAISE God. From heavens praise the [Lord,
In heights praise to him be.
2 All ye his angels, praise ye him;
His hosts all, praise him ye.
3 O praise ye him, both sun and moon;
Praise him all stars of light.
4 Ye heav'ns of heav'ns him praise, and floods
Above the heavens' height.

5 Let all the creatures praise the name
Of our almighty Lord:
For he commanded, and they were
Created by his word.
6 He also, for all times to come,
Hath them establish'd sure;
He hath appointed them a law,
Which ever shall endure.

7 Praise ye JEHOVAH from the earth,
Dragons and ev'ry deep:

And [illegible] the kingdom of the [illegible]
Without the hand of foes.

8 With bright inhabitants above
He fills the heav'nly land,
And all the crooked serpent's brood
Dismay'd before him stand.

9 Few of his works can we survey
These few our skill transcend:
But the full thunder of his power
What heart can comprehend?

X. PROV. i. 20—31.

1 IN streets, and op'nings of the gates
Where pours the busy crowd [illegible]
Thus heav'nly Wisdom lifts her voice,
And cries to men aloud:

2 How long, ye scorners of the truth,
Scornful will ye remain?
How long shall fools their folly love,
And hear my words in vain?

3 O turn, at last, at my reproof!
And, in that happy hour,
His bless'd effusions on your heart
My Spirit down shall pour.

4 But since so long, with earnest voice,
To you in vain I call,
Since all my counsels and reproofs
Thus ineffectual fall;

5 The time will come when humbled low,
In sorrow's evil day,
Your voice by anguish shall be taught,
But taught too late, to pray.

7 Praise God from earth below,
Ye dragons, and ye deeps:
8 Fire, hail, clouds, wind, and snow,
Whom in command he keeps,
9 Praise ye his name,
Hills great and small,
Trees low and tall;
10 Beasts wild and tame

All things that creep or fly.
11 Ye kings, ye vulgar throng,
All princes mean or high;
12 Both men and virgins young,
Ev'n young and old,
13 Exalt his name;
For much his fame
Should be extoll'd.

O let God's name be prais'd
Above both earth and sky:
14 For he his saints hath rais'd,
And set their horn on high;
Ev'n those that be
Of Isr'el's race,
Near to his grace.
The Lord praise ye.

PSALM CXLIX.

HALLELUJAH.

Redeemed by your Saviour's blood,
Arise, ye saints, and hail your God!
Your bodies from the dust shall rise,
And shine like suns above the skies.

1 PRAISE ye the Lord: unto him sing
A new song, and his praise

XII. Prov. vi. 6—12.

1 YE indolent and slothful rise,
View the ant's labours, and be wise;
She has no guide to point her way,
No ruler chiding her delay:
2 Yet see with what incessant cares
She for the winter's storm prepares;
In summer she provides her meat,
And harvest finds her store complete.

3 But when will slothful man arise?
How long shall sleep seal up his eyes?
Sloth more indulgence still demands;
Sloth shuts the eyes, and folds the hands.
4 But mark the end; want shall assail,
When all your strength and vigour fail;
Want, like an armed man, shall rush
The hoary head of age to crush.

XIII. Prov. viii. 22, to the end.

1 KEEP silence, all ye sons of men,
And hear with rev'rence due;
Eternal Wisdom from above
Thus lifts her voice to you:
2 I was th' Almighty's chief delight
From everlasting days,
Ere yet his arm was stretched forth
The heav'ns and earth to raise.

3 Before the sea began to flow,
And leave the solid land,
Before the hills and mountains rose
I dwelt at his right hand.

4 When first he rear'd the arch of heav'n,
And spread the clouds on air,
When first the fountains of the deep
He open'd, I was there.

5 There I was with him, when he stretch'd
His compass o'er the deep,
And charg'd the ocean's swelling waves
Within their bounds to keep.
6 With joy I saw th' abode prepar'd
Which men were soon to fill:
Them from the first of days I lov'd;
Unchang'd I love them still.

7 Now therefore hearken to my words,
Ye children, and be wise:
Happy the man that keeps my ways;
The man that shuns them dies.
8 Where dubious paths perplex the mind,
Direction I afford;
Life shall be his that follows me,
And favour from the Lord.

9 But he who scorns my sacred laws
Shall deeply wound his heart,
He courts destruction who contemns
The counsel I impart.

XIV. Eccl. vii. 2—6.

1 WHILE others crowd the house of mirth,
And haunt the gaudy show,
Let such as would with Wisdom dwell,
Frequent the house of woe.
2 Better to weep with those who weep,
And share th' afflicted's smart,
Than *mix with fools* in giddy joys
That cheat and wound the heart.

7 Along the dust shall then be spread
Their tow'rs that brave the skies:
On them the needy's feet shall tread,
And on their ruins rise.

XXI. ISAIAH xxxiii. 13—18.

1 * ATTEND, ye tribes that dwell remote,
Ye tribes at hand, give ear;
Th' upright in heart alone have hope,
The false in heart have fear.
2 The man who walks with God in truth,
And ev'ry guile disdains;
Who hates to lift oppression's rod,
And scorns its shameful gains;

3 Whose soul abhors the impious bribe
That tempts from truth to stray,
And from th' enticing snares of vice
Who turns his eyes away:
4 His dwelling, 'midst the strength of rocks,
Shall ever stand secure;
His Father will provide his bread,
His water shall be sure.

5 For him the kingdom of the just
Afar doth glorious shine;
And he the King of kings shall see
In majesty divine.

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* The man who is brought before us by the prophet, in the text paraphrased, is so holy, so just, and so full of every amiable quality, he must at once appear to be the 'Holy One 'and the Just;' even the same of whom it is said, 'He shall 'dwell on high,' and all his people shall be with him, in virtue of his obedience unto the death. While those who reject him, and who disobey his statutes, shall 'Dwell with ever-'lasting burnings.'

XXII. ISAIAH xl. 27, to the end.

1 WHY pour'st thou forth thine anxious [plaint,
Despairing of relief,
As if the Lord o'erlook'd thy cause,
And did not heed thy grief?
2 Hast thou not known, hast thou not heard,
That firm remains on high
The everlasting throne of Him
Who form'd the earth and sky?

3 Art thou afraid his pow'r shall fail
When comes thy evil day?
And can an all-creating arm
Grow weary or decay?
4 Supreme in wisdom as in pow'r
The Rock of ages stands;
Though him thou canst not see, nor trace
The working of his hands.

5 He gives the conquest to the weak,
Supports the fainting heart;
And courage in the evil hour
His heav'nly aids impart.
6 Mere human pow'r shall fast decay,
And youthful vigour cease;
But they who wait upon the Lord,
In strength shall still increase.

7 They with unweary'd feet shall tread
The path of life divine;
With growing ardour onward move,
With growing brightness shine.
8 On eagles' wings they mount, they soar,
Their wings are faith and love,

Till, past the cloudy regions * here,
They rise to heav'n above.

XXIII. ISAIAH xlii. 1—13.

1 BEHOLD my Servant! see him rise
Exalted in my might!
Him have I chosen, and in him
I place supreme delight.
2 On him, in rich effusion pour'd,
My Spirit shall descend;
My truths and judgments he shall show
To earth's remotest end.

3 Gentle and still shall be his voice,
No threats from him proceed;
The smoking flax he shall not quench,
Nor break the bruised reed.
4 The feeble spark to flames he'll raise;
The weak will not despise;

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* The expression, 'Cloudy regions,' may be variously explained. On the one hand, they may be understood as shewing, that 'God hides himself from his saints,' in a spiritual point of view, whereby he deprives them of all knowledge of their spiritual relation to him; and thus plunging them into the utmost misery and distress, in regard to the everlasting state and condition of their souls. When used, and used in this sense they are so, at the price of contradicting the plainest statements of the Scripture; which every where bear witness, that 'God leaves not his saints in any 'case.' For it is said, 'Our Lord Jesus Christ himself, and 'God, even our Father, hath given us everlasting consola-'tion, and good hope through grace;' and having done so, he will most assuredly 'never leave us, nor forsake us.' On the other hand, 'Cloudy regions' may be used to signify the difficulty of the Christian to discern the hand of God in the circumstances of his temporal affairs. They may also denote the present imperfect state of his knowledge of the works and ways of God, and in this latter sense they are in agreement with the declared circumstances of the people of God.

Judgment he shall bring forth to truth,
  And make the fallen rise.

The progress of his zeal and pow'r
  Shall never know decline,
Till foreign lands and distant isles
  Receive the law divine.
He who erected heav'n's bright arch,
  And bade the planets roll,
Who peopled all the climes of earth,
  And form'd the human soul,

Thus saith the Lord, Thee have I rais'd,
  My Prophet thee install;
In right I've rais'd thee, and in strength
  I'll succour whom I call.
I will establish with the lands
  A covenant in thee,
To give the Gentile nations light,
  And set the pris'ners free:

Asunder burst the gates of brass;
  The iron fetters fall;
And gladsome light and liberty
  Are straight restor'd to all.
I am the Lord, and by the name
  Of great JEHOVAH known;
No idol shall usurp my praise,
  Nor mount into my throne.

Lo! former scenes, predicted once,
  Conspicuous rise to view;
And future scenes, predicted now,
  Shall be accomplish'd too.
Sing to the Lord in joyful strains!
  Let earth his praise resound,
Ye who upon the ocean dwell,
  And fill the isles around!

O city of the Lord! begin
  The universal song;

And let the scatter'd villages
The cheerful notes prolong.
14 Let Kedar's wilderness afar
Lift up its lonely voice;
And let the tenants of the rock
With accents rude rejoice;

15 Till 'midst the streams of distant lands
The islands sound his praise;
And all combin'd, with one accord,
JEHOVAH's glories raise.

XXIV. ISAIAH xlix. 13—17.

1 YE heav'ns, send forth your song of praise!
Earth, raise your voice below!
Let hills and mountains join the hymn,
And joy through nature flow.
2 Behold how gracious is our God!
Hear the consoling strains,
In which he cheers our drooping hearts.
And mitigates our pains.

3 Cease ye, when days of darkness * come,
In sad dismay to mourn,
As if the Lord could leave his saints
Forsaken or forlorn.
4 Can the fond mother e'er forget
The infant whom she bore?
And can its plaintive cries be heard,
Nor move compassion more?

5 She may forget: nature may fail
A parent's heart to move;

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* If, by 'days of darkness,' are meant temporal afflictions, they are quite admissible: but, if used to denote the removal of the knowledge of the love of God from his people, they are directly opposed to the Scriptural account of that matter. See note on Par. xxii.

But Sion on my heart shall dwell
In everlasting love.
6 Full in my sight, upon my hands
I have engrav'd her name:
My hands shall build her ruin'd walls,
And raise her broken frame.

XXV. ISAIAH liii.

1 HOW few receive with cordial faith
The tidings which we bring?
How few have seen the arm reveal'd
Of heav'n's eternal King?
2 The Saviour comes! no outward pomp
Bespeaks his presence nigh;
No earthly beauty shines in him
To draw the carnal eye.

3 Fair as a beauteous tender flow'r
Amidst the desert grows,
So slighted by a rebel race
The heav'nly Saviour rose.
4 Rejected and despis'd of men,
Behold a man of woe!
Grief was his close companion still
Through all his life below.

5 Yet all the griefs he felt were ours,
Ours were the woes he bore:
Pangs, not his own, his spotless soul,
With bitter anguish tore.
6 We held him as condemn'd by Heav'n,
An outcast from his God,
While for our sins he groan'd, he bled,
Beneath his Father's rod.

7 His sacred blood hath wash'd our souls
From sin's polluted stain;

His stripes have heal'd us, and his death
Reviv'd our souls again.
8 We all, like sheep, had gone astray
In ruin's fatal road:
On him were our transgressions laid;
He bore the mighty load.

9 Wrong'd and oppress'd, how meekly he
In patient silence stood!
Mute, as the peaceful harmless lamb,
When brought to shed its blood.
10 Who can his generation tell?
From prison see him led!
With impious shew of law condemn'd,
And number'd with the dead.

11 'Midst sinners low in dust he lay;
The rich a grave supply'd:
Unspotted was his blameless life;
Unstain'd by sin he dy'd.
12 Yet God shall raise his head on high,
Though thus he brought him low;
His sacred off'ring, when complete,
Shall terminate his woe.

13 For, saith the Lord, my pleasure then
Shall prosper in his hand;
His shall a num'rous offspring be,
And still his honours stand.
14 His soul, rejoicing, shall behold
The purchase of his pain;
And all the guilty whom he sav'd
Shall bless Messiah's reign.

15 He with the great shall share the spoil,
And baffle all his foes;
Though rank'd with sinners, here he fell,
A conqueror he rose.
16 He dy'd to bear the guilt of men,
That sin might be forgiv'n:

He lives to bless them and defend,
And plead their cause in heav'n.

XXVI. ISAIAH lv.

1 HO! ye that thirst, approach the spring
Where living waters flow:
Free to that sacred fountain all
Without a price may go.
2 How long to streams of false delight
Will ye in crowds repair?
How long your strength and substance waste
On trifles, light as air?

3 My stores afford those rich supplies
That health and pleasure give:
Incline your ear, and come to me;
The soul that hears shall live.
4 With you a cov'nant I will make,
That ever shall endure;
The hope which gladden'd David's heart
My mercy hath made sure.

5 Behold he comes! your leader comes,
With might and honour crown'd;
A witness who shall spread my name
To earth's remotest bound.
6 See! nations hasten to his call
From ev'ry distant shore;
Isles, yet unknown, shall bow to him,
And Isr'el's God adore.

7 * Seek ye the Lord while yet his ear
Is open to your call;

---

* The 7th and 8th verses are very ambiguous. The 8th verse makes God show returning favour, only as sinners re-

While offer'd mercy still is near,
Before his footstool fall.
8 Let sinners quit their evil ways,
Their evil thoughts forego;
And God, when they to him return,
Returning grace will show.

9 He pardons with o'erflowing love:
For, hear the voice divine!
My nature is not like to yours,
Nor like your ways are mine:
10 But far as heav'n's resplendent orbs
Beyond earth's spot extend.
As far my thoughts, as far my ways,
Your ways and thoughts transcend.

11 And as the rains from heav'n distil,
Nor thither mount again.
But swell the earth with fruitful juice,
And all its tribes sustain.
12 So not a word that flows from me
Shall ineffectual fall;

---

turn to him. Now. that such is the case with the people of God, who have gone astray from his precepts we have abundant evidence. See what is said to the Churches of his saints, Rev. ii. 4, 5; also 16, 20—23 verses; also iii. 2, 3; also 15—18; in all which cases, returning favour from God, and the returning of the sinner to the ways of God are conjoined. But while the case is so with the saints who are given to know God, it is very different with the unconverted who knew him not. Such are incapable of returning, or of accepting of *offered mercy*. The message of peace is sent to them, proclaiming pardon and acceptance through a crucified and risen Saviour. But there is no understanding or knowing of the record so published, till 'God, who commanded the light to shine 'out of darkness, shine into their hearts, to give the light of 'the knowledge of it.' Then, indeed, such will 'seek God,' and ask of him the ordinances of justice, and delight to walk in his ways. But until such a time, no sinner will have any relish for God or his ways. See the 56th Paraphrase, which gives a just view of this subject.

But universal nature prove
Obedient to my call.

3 With joy and peace shall then be led
The glad converted lands;
The lofty mountains then shall sing,
The forests clap their hands.
4 Where briers grew 'midst barren wilds,
Shall firs and myrtles spring;
And nature, through its utmost bounds,
Eternal praises sing.

XXVII. ISAIAH lvii. 15, 16.

THUS speaks the high and lofty One;
Ye tribes of earth, give ear;
The words of your Almighty King
With sacred rev'rence hear:
2 Amidst the majesty of heav'n
My throne is fix'd on high;
And through eternity I hear
The praises of the sky:

3 Yet, looking down, I visit oft
The humble hallow'd cell;
And with the penitent who mourn
'Tis my delight to dwell;
4 The downcast spirit to revive,
The sad in soul to cheer;
And from the bed of dust the man
Of heart contrite to rear.

5 With me dwells no relentless wrath
Against the human race;
The souls which I have form'd shall find
A refuge in my grace.

XXVIII. ISAIAH lviii. 5—11.

1 ATTEND and mark the solemn fast
Which to the Lord is dear;
Disdain the false unhallow'd mask
Which vain dissemblers wear.
2 Do I delight in sorrow's dress?
Saith he who reigns above;
The hanging head and tuneful lock,
Will they attract my love?—

3 Let such as feel oppression's load
Thy tender pity share:
And let the helpless, homeless poor,
Be thy peculiar care.
4 Go, bid the hungry orphan be
With thy abundance blest;
Invite the wand'rer to thy gate,
And spread the couch of rest.

5 Let him who pines with piercing cold
By thee be warm'd and clad;
Be thine the blissful task to make
The downcast mourner glad.
6 Then, bright as morning, shall come forth,
In peace and joy, thy days;
And glory from the Lord above
Shall shine on all thy ways.

XXIX. LAMENT. iii. 37—40.

1 AMIDST the mighty, where is he
Who saith, and it is done?
Each varying scene of changeful life
Is from the Lord alone.

2 He gives in gladsome bow'rs to dwell,
Or clothes in sorrow's shroud;
His hand hath form'd the light, his hand
Hath form'd the dark'ning cloud.

3 Why should a living man complain
Beneath the chast'ning rod?
Our sins afflict us; and the cross
Must bring us back to God.
4 O sons of men! with anxious care
Your hearts and ways explore;
Return from paths of vice to God;
Return and sin no more!

XXX. HOSEA vi. 1—4.

1 COME, let us to the Lord our God
With contrite hearts return;
Our God is gracious, nor will leave
The desolate to mourn.
2 His voice commands the tempest forth,
And stills the stormy wave;
And though his arm be strong to smite,
'Tis also strong to save.

3 Long hath the night of sorrow reign'd;
The dawn shall bring us light:
God shall appear, and we shall rise
With gladness in his sight.
4 Our hearts, if God we seek to know,
Shall know him, and rejoice;
His coming like the morn shall be,
Like morning songs his voice.

5 As dew upon the tender herb,
Diffusing fragrance round;
As show'rs that usher in the spring,
And cheer the thirsty ground:

6 So shall his presence bless our souls,
And shed a joyful light;
That hallow'd mean shall chase away
The sorrows of the night.

XXXI. MICAH vi. 6—9.

1 THUS speaks the heathen; How shall we
The Pow'r Supreme adore?
With what accepted off'rings come
His mercy to implore?
2 Shall clouds of incense to the skies
With grateful odour speed?
Or victims from a thousand hills
Upon the altar bleed?

3 Does justice nobler blood demand
To save the sinner's life?
Shall, trembling, in his offspring's side
The father plunge the knife?
4 No: God rejects the bloody rites
Which blindfold zeal began;
His oracles of truth proclaim
The message brought to man.

5 He what is good hath clearly shown,
O favour'd race! to thee;
And what doth God require of those
Who bend to him the knee?
6 Thy deeds let sacred justice rule;
Thy heart, let mercy fill;
And, walking humbly with thy God,
To him resign thy will.

XXXII. HABAK. iii. 17, 18.

1 WHAT though no flow'rs the fig-tree [clothe,
Though vines their fruit deny,
The labour of the olive fail,
And fields no meat supply?
2 Though from the fold, with sad surprise,
My flock cut off I see;
Though famine pine in empty stalls,
Where herds were wont to be?

3 Yet in the Lord will I be glad,
And glory in his love;
In him I'll joy, who will the God
Of my salvation prove.
4 He to my tardy feet shall lend
The swiftness of the roe;
Till, rais'd on high, I safely dwell
Beyond the reach of woe.

5 God is the treasure of my soul,
The source of lasting joy;
A joy which want shall not impair,
Nor death itself destroy.

XXXIII. MATTH. vi. 9—14.

1 FATHER of all! we bow to thee,
Who dwell'st in heav'n ador'd;
But present still through all thy works,
The universal Lord.
2 For ever hallow'd be thy name
By all beneath the skies;
And may thy kingdom still advance,
Till grace to glory rise.

3 A grateful homage may we yield,
With hearts resign'd to thee;

And as in heav'n thy will is done,
On earth so let it be.
4 From day to day we humbly own
The hand that feeds us still:
Give us our bread, and teach to rest
Contented in thy will.

5 Our sins before thee we confess;
O may they be forgiv'n!
As we to others mercy show,
We mercy beg from Heav'n.
6 Still let thy grace our life direct,
From evil guard our way;
And in temptation's fatal path
Permit us not to stray.

7 For thine the pow'r, the kingdom thine;
All glory's due to thee:
Thine from eternity they were,
And thine shall ever be.

XXXIV. MATTH. xi. 25, to the

1 THUS spoke the Saviour of the world
And rais'd his eyes to heav'n:
To thee, O Father! Lord of all,
Eternal praise be giv'n.
2 Thou to the pure and lowly heart
Hast heav'nly truth reveal'd;
Which from the self-conceited mind
Thy wisdom hath conceal'd.

3 Ev'n so! thou, Father, hast ordain'd
Thy high decree to stand;
Nor men nor angels may presume
The reason to demand.
4 Thou only know'st the Son: from thee
My kingdom I receive;

And none the Father know, but they
Who in the Son believe.

5 Come then to me, all ye who groan,
With guilt and fears opprest;
Resign to me the willing heart,
And I will give you rest.
6 Take up my yoke, and learn of me
The meek and lowly mind;
And thus your weary troubled souls
Repose and peace shall find.

7 For light and gentle is my yoke;
The burden I impose
Shall ease the heart, which groan'd before
Beneath a load of woes.

XXXV. MATTH. xxvi. 26—29.

1 'TWAS on that night, when doom'd to know
The eager rage of ev'ry foe,
That night in which he was betray'd,
The Saviour of the world took bread;
2 And, after thanks and glory giv'n
To him that rules in earth and heav'n,
That symbol of his flesh he broke,
And thus to all his foll'wers spoke;

3 My broken body thus I give
For you, for all, take eat, and live; *

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* 'Take, eat and live,' are expressions rather unhappy, as they are not to be found in the text, in either sound or sense. Indeed the spiritual life of saints (who only are fit to participate of the Lord's Supper) must necessarily exist before taking and eating in the communion; by the act of eating bread, no man obtains spiritual life. Spiritual, or eternal life, is bestow-

And oft the sacred rite renew,
That brings my wondrous love to view.
4 Then in his hands the cup he rais'd,
And God anew he thank'd and prais'd;
While kindness in his bosom glow'd,
And from his lips salvation flow'd:

5 My blood I thus pour forth, he cries,
To cleanse the soul in sin that lies;
In this the covenant is seal'd,
And Heav'n's eternal grace reveal'd.
6 With love to man this cup is fraught,
Let all partake the sacred draught;
Through latest ages let it pour,
In mem'ry of my dying hour.

XXXVI. LUKE i. 46—56.

1 MY soul and spirit, fill'd with joy,
My God and Saviour praise,
Whose goodness did from poor estate
His humble handmaid raise.
2 Me bless'd of God, the God of might,
All ages shall proclaim;
From age to age his mercy lasts,
And holy is his name.

3 Strength with his arm th' Almighty shew'd;
The proud his looks abas'd;
He cast the mighty to the ground,
The meek to honour rais'd.

---

ed by God, in the 'new birth,' and not otherwise. See lvi. Paraphrase on this subject.

In eating bread and drinking wine, in the Lord's Supper, the worthy communicant neither eats Christ, corporally nor spiritually; the sole intention of the ordinance, is declared to be, 'to shew forth the Lord's death till he come again;' and none has any right to do it with another object in view.

4 The hungry with good things were fill'd,
The rich with hunger pin'd:
He sent his servant Isr'el help,
And call'd his love to mind;

5 Which to our fathers' ancient race
His promise did ensure,
To Abrah'm and his chosen seed,
For ever to endure.

XXXVII. LUKE ii. 8—15.

1 WHILE humble shepherds watch'd their flocks
In Bethleh'm's plains by night,
An angel sent from heav'n appear'd,
And fill'd the plains with light.

2 Fear not, he said, (for sudden dread
Had seiz'd their troubled mind;)
Glad tidings of great joy I bring
To you, and all mankind.

3 To you, in David's town, this day
Is born, of David's line,
The Saviour, who is Christ the Lord;
And this shall be the sign:

4 The heav'nly Babe you there shall find
To human view display'd,
All meanly wrapt in swaddling bands,
And in a manger laid.

5 Thus spake the seraph; and forthwith
Appear'd a shining throng
Of angels, praising God; and thus
Address'd their joyful song:

6 All glory be to God on high,
And to the earth be peace;
Good-will is shown by Heav'n to men,
And never more shall cease.

XXXVIII. LUKE ii. 25—33.

1 JUST and devout old Simeon liv'd;
To him it was reveal'd,
That Christ, the Lord, his eyes should see
Ere death his eyelids seal'd.
2 For this consoling gift of Heav'n
To Isr'el's fallen state,
From year to year with patient hope
The aged saint did wait.

3 Nor did he wait in vain; for, lo!
Revolving years brought round,
In season due, the happy day,
Which all his wishes crown'd.
4 When Jesus, to the temple brought
By Mary's pious care:
As Heav'n's appointed rites requir'd,
To God was offer'd there.

5 Simeon into those sacred courts
A heav'nly impulse drew:
He saw the Virgin hold her Son,
And straight his Lord he knew!
6 With holy joy upon his face
The good old father smil'd:
Then fondly in his wither'd arms
He clasp'd the promis'd child:

7 And while he held the heaven-born babe,
Ordain'd to bless mankind,
Thus spoke, with earnest look, and heart
Exulting, yet resign'd:
8 Now, Lord! according to thy word,
Let me in peace depart;
Mine eyes have thy salvation seen,
And gladness fills my heart.

9 At length my arms embrace my Lord,
Now let their vigour cease;
At last my eyes my Saviour see,
Now let them close in peace.
10 This great salvation, long prepar'd,
And now disclos'd to view,
Hath prov'd thy love was constant still,
And promises were true.

11 That Son I now behold, whose light
Shall heathen darkness chase;
And rays of brightest glory pour
Around thy chosen race.

XXXIX. LUKE iv. 18, 19.

1 HARK, the glad sound, the Saviour comes!
The Saviour promis'd long:
Let ev'ry heart exult with joy,
And ev'ry voice be song!
2 On him the Spirit, largely shed,
Exerts its sacred fire;
Wisdom and might, and zeal and love,
His holy breast inspire.

3 He comes! the pris'ners to relieve,
In Satan's bondage held:
The gates of brass before him burst,
The iron fetters yield.
4 He comes! from darkning scales of vice
To clear the inward sight:
And on the eye-balls of the blind
To pour celestial light.

5 He comes! the broken hearts to bind,
The bleeding souls to cure;

And with the treasures of his grace
T' enrich the humble poor.
6 The sacred year has now revolv'd,
Accepted of the Lord,
When Heaven's high promise is fulfill'd,
And Isr'el is restor'd.

7 Our glad hosannahs, Prince of Peace!
Thy welcome shall proclaim:
And heav'n's exalted arches ring
With thy most honour'd name.

XL. LUKE xv. 13—25.

1 THE wretched prodigal behold
In mis'ry lying low,
Whom vice had sunk from high estate,
And plung'd in want and woe.
2 While I, despis'd and scorn'd, he cries,
Starve in a foreign land,
The meanest in my father's house
Is fed with bounteous hand:

3 I'll go, and with a mourning voice,
Fall down before his face:
Father! I've sinn'd 'gainst Heav'n and th
Nor can deserve thy grace.
4 He said, and hasten'd to his home,
To seek his father's love:
The father sees him from afar,
And all his bowels move.

5 He ran, and fell upon his neck,
Embrac'd and kiss'd his son:
The grieving prodigal bewail'd
The follies he had done.
6 No more, my father, can I hope
To find paternal grace;

My utmost wish is to obtain
A servant's humble place.

7 Bring forth the fairest robe for him,
The joyful father said;
To him each mark of grace be shown,
And ev'ry honour paid.
8 A day of feasting I ordain;
Let mirth and song abound:
My son was dead, and lives again!
Was lost and now is found!

9 Thus joy abounds in paradise
Among the hosts of heav'n.
Soon as the sinner quits his sins,
Repents, and is forgiv'n.

XLI. JOHN iii. 14—19.

1 AS when the Hebrew prophet rais'd
The brazen serpent high,
The wounded look'd, and straight were cur'd,
The people ceas'd to die:
2 So from the Saviour on the cross
A healing virtue flows;
Who looks to him with lively faith
Is sav'd from endless woes.

3 For God gave up his Son to death,
So gen'rous was his love,
That all the faithful might enjoy
Eternal life above.
4 Not to condemn the sons of men
The Son of God appear'd;
No weapons in his hand are seen,
Nor voice of terror heard:

5 He came to raise our fallen state,
And our lost hopes restore:

LXIV. REV. i. 5—9.

1 TO him that lov'd the souls of men,
And wash'd us in his blood,
To royal honours rais'd our head,
And made us priests to God;
2 To him let ev'ry tongue be praise,
And ev'ry heart be love!
All grateful honours paid on earth,
And nobler songs above!

3 Behold, on flying clouds he comes!
His saints shall bless the day;
While they that pierc'd him sadly mourn
In anguish and dismay.
4 I am the First, and I the Last;
Time centres all in me;
Th' Almighty God, who was, and is,
And evermore shall be.

LXV. REV. v. 6, to the end.

1 BEHOLD the glories of the Lamb
Amidst his Father's throne;
Prepare new honours for his name,
And songs before unknown.
2 Lo! elders worship at his feet;
The church adores around,
With vials full of odours rich,
And harps of sweetest sound.

3 These odours are the pray'rs of saints,
These sounds the hymns they raise;
God bends his ear to their requests,
He loves to hear their praise.

XLIII. JOHN xiv. 25—28.

1 YOU now must hear my voice no more;
My Father calls me home;
But soon from heav'n the Holy Ghost,
Your Comforter, shall come.
2 That heav'nly Teacher, sent from God,
Shall your whole soul inspire:
Your minds shall fill with sacred truth,
Your hearts with sacred fire.

3 Peace is the gift I leave with you;
My peace to you bequeath;
Peace that shall comfort you through life,
And cheer your souls in death.
4 I give not as the world bestows,
With promise false and vain:
Nor cares, nor fears shall wound the heart
In which my words remain.

XLIV. JOHN xix. 30

1 BEHOLD the Saviour on the cross,
A spectacle of woe!
See from his agonizing wounds
The blood incessant flow;
2 Till death's pale ensigns o'er his cheek
And trembling lips were spread;
Till light forsook his closing eyes,
And life his drooping head.

3 'Tis finish'd—was his latest voice;
These sacred accents o'er,
He bow'd his head, gave up the ghost,
And suffer'd pain no more.

4 'Tis finish'd—The Messiah dies
For sins, but not his own;
The great redemption is complete,
And Satan's pow'r o'erthrown.

5 'Tis finish'd—All his groans are past;
His blood, his pain, and toils,
Have fully vanquished our foes,
And crown'd him with their spoils.
6 'Tis finish'd—Legal worship ends,
And gospel ages run;
All old things now are past away,
And a new world begun.

XLV. ROMANS ii. 4—8.

1 UNGRATEFUL sinners! whence this
Of God's long-suff'ring grace? [scorn
And whence this madness that insults
Th' Almighty to his face?
2 Is it because his patience waits,
And pitying bowels move,
You multiply transgressions more,
And scorn his offer'd love?

3 Dost thou not know, self-blinded man?
His goodness is design'd
To wake repentance in thy soul,
And melt thy harden'd mind?
4 And wilt thou rather choose to meet
Th' Almighty as thy foe,
And treasure up his wrath in store
Against the day of woe?

5 Soon shall that fatal day approach
That must thy sentence seal,

And righteous judgments, now unknown,
In awful pomp reveal;
6 While they, who full of holy deeds
To glory seek to rise,
Continuing patient to the end,
Shall gain th' immortal prize.

XLVI. ROMANS iii. 19—22.

1 VAIN are the hopes the sons of men
Upon their works have built;
Their hearts by nature are unclean,
Their actions full of guilt.
2 Silent let Jew and Gentile stand,
Without one vaunting word;
And, humbled low, confess their guilt,
Before heaven's righteous Lord.

3 No hope can on the law be built
Of justifying grace:
The law, that shows the sinner's guilt,
Condemns him to his face.
4 Jesus! how glorious is thy grace!
When in thy name we trust, *
Our faith receives a righteousness
That makes the sinner just.

---

* 'When in thy name we trust,' seems rather equivocal, ıd are like the dead flies in the Apothecary's ointment. They ıy, or appear to say, that men sometimes trust in the grace 'God; and at other times cease to trust in that grace; or -day believe, and to-morrow become unbelievers in his race. Such is not the case with true Christians;—'they walk in the light of the countenance of God all the day.' It would also have been better to have represented, that a ghteousness is conveyed to us through faith, whereby we *e justified, than to have said,* 'Our faith receives a righteous- *ss that makes the sinner just.*'

XLVII. ROMANS vi. 1—7.

1 AND shall we then go on to sin,
That grace may more abound?
Great God, forbid that such a thought
Should in our breast be found!

2 When to the sacred fount * we came,
Did not the rite proclaim,
That, wash'd from sin, and all its stains,
New creatures we became?

3 With Christ the Lord we dy'd to sin;
With him to life we rise,
To life, which now begun on earth,
Is perfect in the skies.

4 Too long enthrall'd to Satan's sway,
We now are slaves no more;
For Christ hath vanquish'd death and sin,
Our freedom to restore.

---

* 'Sacred fount.' As Protestants, we have long declaimed, and we trust justly, against the mummeries of the Church of Rome, about their holy utensils, and their making Christians by the rite of baptism; for 'it is not the putting away 'the filth of the flesh, but the answer of a good conscience 'towards God, by the resurrection of Jesus Christ,' by which Christians are made and saved. The rite of baptism, which is the outward sign of the Spirit's operation in the new birth, corresponds with all that the Scriptures maintain upon that subject; the activity of the agent, and the passivety of the object acted upon. But such as have undergone that important change, are indeed 'washed from guilt and all its stains.' For such as are born of God cannot commit sin, 1 John iii. 6, 7, 8, 9. 'They are become new creatures,' 'Old things 'with them are passed away, all things are become new.' But if so, how comes it to pass, in the very next Paraphrase, they should say, 'Let Christian faith and hope dispel the 'fears of guilt and woe.' Perfect love has cast out all fear with them, 1 John iv. 18. Indeed, the 4th verse of the following Paraphrase, with those subsequent, go to shew, how impossible such a case can be, and expresses the most unbounded confidence. Both these testaments cannot be correct.

XLVIII. ROMANS viii. 31, to the end.

1 LET Christian faith and hope dispel
The fears of guilt and woe;
The Lord Almighty is our friend,
And who can prove a foe?
2 He who his Son, most dear and lov'd,
Gave up for us to die,
Shall he not all things freely give
That goodness can supply?

3 Behold the best, the greatest gift,
Of everlasting love!
Behold the pledge of peace below,
And perfect bliss above!
4 Where is the judge who can condemn,
Since God hath justify'd?
Who shall charge those with guilt or crime
For whom the Saviour dy'd?

5 The Saviour dy'd, but rose again
Triumphant from the grave;
And pleads our cause at God's right hand,
Omnipotent to save.
6 Who then can e'er divide us more
From Jesus and his love,
Or break the sacred chain that binds
The earth to heav'n above?

7 Let troubles rise, and terrors frown,
And days of darkness fall;
Through him all dangers we'll defy,
And more than conquer all.
8 Nor death, nor life, nor earth, nor hell,
Nor time's destroying sway,
Can e'er efface us from his heart,
Or make his love decay.

9 Each future period that will bless
As it has bless'd the past;
He lov'd us from the first of time,
He loves us to the last.

XLIX. 1 CORINTH. xiii.

1 THOUGH perfect eloquence adorn'd
My sweet persuading tongue,
Though I could speak in higher strains
Than ever angel sung;
2 Though prophecy my soul inspir'd,
And made all myst'ries plain;
Yet, were I void of Christian love,
These gifts were all in vain.

3 Nay, though my faith with boundless po
Ev'n mountains could remove;
I still am nothing, if I'm void
Of charity and love.
4 Although with lib'ral hand I gave
My goods the poor to feed,
Nay, gave my body to the flames,
Still fruitless were the deed.

5 Love suffers long; love envies not;
But love is ever kind;
She never boasteth of herself,
Nor proudly lifts the mind.
6 Love harbours no suspicious thought,
Is patient to the bad;
Griev'd when she hears of sins and crime
And in the truth is glad.

7 Love no unseemly carriage shows,
Nor selfishly confin'd;
She glows with social tenderness,
And feels for all mankind.

8 Love beareth much, much she believes,
And still she hopes the best;
Love meekly suffers many a wrong,
Though sore with hardship press'd.

9 Love still shall hold an endless reign
In earth and heav'n above,
When tongues shall cease, and prophets fail,
And ev'ry gift but love.

10 Here all our gifts imperfect are;
But better days draw nigh,
When perfect light shall pour its rays,
And all those shadows fly.

11 Like children here we speak and think,
Amus'd with childish toys;
But when our pow'rs their manhood reach,
We'll scorn our present joys.

12 Now dark and dim, as through a glass,
Are God and truth beheld;
Then shall we see as face to face,
And God shall be unvail'd.

13 Faith, Hope, and Love, now dwell on earth,
And earth by them is blest;
But Faith and Hope must yield to Love,
Of all the graces best.

14 Hope shall to full fruition rise,
And Faith be sight above:
These are the means, but this the end;
For saints for ever love.

L. 1 CORINTH. xv. 52, to the end.

1 WHEN the last trumpet's awful voice
This rending earth shall shake,
When op'ning graves shall yield their charge
And dust to life awake;

2 Those bodies that corrupted fell
Shall incorrupted rise,
And mortal forms shall spring to life
Immortal in the skies.

3 Behold what heav'nly prophets sung
Is now at last fulfill'd,
That Death should yield his ancient reig
And vanquish'd, quit the field.

4 Let Faith exalt her joyful voice,
And thus begin to sing;
O Grave! where is thy triumph now?
And where, O Death! thy sting?

5 Thy sting was sin, and conscious guilt,
'Twas this that arm'd thy dart;
The law gave sin its strength and force
To pierce the sinner's heart:

6 But God, whose name be ever bless'd!
Disarms that foe we dread,
And makes us conqu'rors when we die, *
Through Christ our living head.

7 Then stedfast let us still remain,
Though dangers rise around,
And in the work prescrib'd by God
Yet more and more abound;

8 Assur'd that though we labour now,
We labour not in vain.
But, through the grace of heav'n's great I
Th' eternal crown shall gain.

---

* 'And makes us conqu'rors when we die.' The b
Christian is described as much a conqueror through
when he lives, as at death; for it is said, 'we are mor
conquerors through him that loved us;' not, we shall
when we die. People who would be Christians, but wh
the confidence attributed to them, are always putting i
a distant time, in order to get the word of God to
their hypocrisy, in professing to be what they are no

LI. 2 CORINTH. v. 1—11.

1 SOON shall this earthly frame, dissolv'd,
In death and ruins lie;
But better mansions wait the just,
Prepar'd above the sky.
2 An house eternal, built by God,
Shall lodge the holy mind;
When once those prison-walls have fall'n,
By which 'tis now confin'd.

3 Hence, burden'd with a weight of clay,
We groan beneath the load,
Waiting the hour which sets us free,
And brings us home to God.
4 We know, that when the soul uncloth'd,
Shall from this body fly,
'Twill animate a purer frame
With life that cannot die.

5 Such are the hopes that cheer the just;
These hopes their God hath giv'n;
His Spirit is the earnest now,
And seals their souls for heav'n.
6 We walk by faith of joys to come,
Faith grounded on his word;
But while this body is our home,
We mourn an absent Lord.

7 What faith rejoices to believe,
We long and pant to see;
We would be absent from the flesh,
And present, Lord! with thee.
8 But still, or here, or going hence,
To this our labours tend,
That, in his service spent, our life
May in his favour end.

9 For, lo! before the Son, as judge,
Th' assembled world shall stand,

To take the punishment or prize
From his unerring hand.
10 Impartial retribution then
Our diff'rent lives await;
Our present actions, good or bad,
Shall fix our future fate. *

LII. PHILIP. ii. 6—12.

1 Ye who the name of Jesus bear,
His sacred steps pursue;
And let that mind which was in him
Be also found in you.
2 Though in the form of God he was,
His only Son declar'd,
Nor to be equally ador'd
As robb'ry did regard;
3 His greatness he for us abas'd,
For us his glory vail'd;
In human likeness dwelt on earth,
His majesty conceal'd:
4 Nor only as a man appears,
But stoops a servant low;
Submits to death, nay, bears the cross,
In all its shame and woe.
5 Hence God this gen'rous love to men
With honours just hath crown'd,
And rais'd the name of Jesus far
Above all names renown'd:

* 'Shall fix our future fate.' The fixing of the fate, or rather the state of men, depends upon the will of God, in creating anew in Christ Jesus, and communicating that principle of obedience, of which the apostle speaks in the 17th verse of the chapter paraphrased; So that 'of him, and to 'him, and through him are all things; to whom be glory 'for ever and ever. Amen.'

6 That at this name, with sacred awe,
Each humble knee should bow,
Of hosts immortal in the skies,
And nations spread below:

7 That all the prostrate pow'rs of hell
Might tremble at his word,
And ev'ry tribe, and ev'ry tongue,
Confess that he is Lord.

LIII. 1 THESSAL. iv. 13, to the end.

1 TAKE comfort Christians, when your [friends
In Jesus fall asleep;
Their better being never ends;
Why then dejected weep?

2 Why inconsolable, as those
To whom no hope is giv'n?
Death is the messenger of peace,
And calls the soul to heav'n.

3 As Jesus dy'd, and rose again
Victorious from the dead;
So his disciples rise, and reign
With their triumphant Head.

4 The time draws nigh, when from the clouds
Christ shall with shouts descend,
And the last trumpet's awful voice
The heav'ns and earth shall rend.

5 Then they who live shall changed be,
And they who sleep shall wake;
The graves shall yield their ancient char
And earth's foundation shake.

6 The saints of God from death set free,
With joy shall mount on high;
The heav'nly hosts with praises loud
Shall meet them in the sky.

7 Together to their Father's house
With joyful hearts they go;
And dwell for ever with the Lord,
Beyond the reach of woe.
8 A few short years of evil past,
We reach the happy shore,
Where death-divided friends at last
Shall meet to part no more.

LIV. 2 TIM. i. 12.

1 I'M not asham'd to own my Lord,
Or to defend his cause,
Maintain the glory of his cross,
And honour all his laws.
2 Jesus, my Lord! I know his name,
His name is all my boast;
Nor will he put my soul to shame,
Nor let my hope be lost.
3 I know that safe with him remains,
Protected by his pow'r,
What I've committed to his trust,
Till the decisive hour.
4 Then will he own his servant's name
Before his Father's face,
And in the New Jerusalem
Appoint my soul a place.

LV. 2 TIM. iv. 6, 7, 8. 18.

1 MY race is run; my warfare's o'er;
The solemn hour is nigh,
When, offer'd up to God, my soul
Shall wing its flight on high.
2 With heav'nly weapons I have fought
The battles of the Lord;

Finish'd my course, and kept the faith,
Depending on his word.

3 Henceforth there is laid up for me
A crown which cannot fade;
The righteous Judge at that great day
Shall place it on my head.

4 Nor hath the Sov'reign Lord decreed
This prize for me alone;
But for all such as love like me
Th' appearance of his Son.

5 From ev'ry snare and evil work
His grace shall me defend,
And to his heav'nly kingdom safe
Shall bring me in the end.

LVI. TITUS iii. 3—9.

1 * HOW wretched was our former state,
When, slaves to Satan's sway,
With hearts disorder'd and impure,
O'erwhelm'd in sin we lay!

2 But, O my soul! for ever praise,
For ever love his name,
Who turn'd thee from the fatal paths
Of folly, sin, and shame.

3 Vain and presumptuous is the trust
Which in our works we place,
Salvation from a higher source
Flows to the human race.

---

* How chaste and scriptural! But compare the doctrines which it contains with the ii. viii. xxxv. xlv. xlviii. l. and li. Paraphrases, and it will be clearly seen, that it overthrows the statement in these Paraphrases, adverted to in the Notes.

4 'Tis from the mercy of our God
That all our hopes begin;
His mercy sav'd our souls from death,
And wash'd our souls from sin.

5 His Spirit, through the Saviour shed,
Its sacred fire imparts,
Refines our dross, and love divine
Re-kindles in our hearts.
6 Thence rais'd from death, we live anew;
And, justify'd by grace,
We hope in glory to appear,
And see our Father's face.

7 Let all who hold this faith and hope
In holy deeds abound:
Thus faith approves itself sincere,
By active virtue crown'd.

LVII. HEB. iv. 14, to the end.

1 JESUS, the Son of God, who once
For us his life resign'd.
Now lives in heav'n, our great High Priest,
And never-dying friend.
2 Through life, through death, let us to him,
With constancy adhere:
Faith shall supply new strength, and hope
Shall banish ev'ry fear.

3 To human weakness not severe
Is our High Priest above;
His heart o'erflows with tenderness,
His bowels melt with love.
4 With sympathetic feelings touch'd,
He knows our feeble frame:
He knows what sore temptations are,
For he has felt the same.

5 But though he felt temptation's pow'r,
Unconquer'd he remain'd;
Nor, 'midst the frailty of our frame,
By sin was ever stain'd,
6 As in the days of feeble flesh,
He pour'd forth cries and tears:
So, though exalted, still he feels
What ev'ry Christian bears.

7 Then let us, with a filial heart,
Come boldly to the throne
Of grace supreme, to tell our griefs,
And all our wants make known.
8 That mercy we may there obtain
For sins and errors past,
And grace to help in time of need,
While days of trial last.

LVIII. *Another version of the same Passage.*

1 WHERE high the heavenly temple stands,
The house of God not made with hands,
A great High Priest our nature wears,
The guardian of mankind appears:
2 He who for men their surety stood,
And pour'd on earth his precious blood,
Pursues in heav'n his mighty plan,
The Saviour and the friend of man.

3 Though now ascended up on high,
He bends on earth a brother's eye,
Partaker of the human name,
He knows the frailty of our frame.
4 Our fellow-suff'rer yet retains
A fellow-feeling of our pains;

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